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Journal of the gospel
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Henry Marriage

To

Mary Gibson

1864

JOURNAL

OF

THE GOSPEL LABOURS

OF

GEORGE RICHARDSON,

A MINISTER IN THE SOCIETY OF FRIENDS,

With a Biographical Sketch of his Life and Character.

"A BASKET OF FRAGMENTS FOR HUNGRY SOULS."

AUTHOR'S TITLE OF HIS M.S.

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PREFACE.

In presenting this volume chiefly to the notice of the "Society of Friends," of which the writer, George Richardson, was a closely attached member, the compilers feel that a few explanatory remarks are needful, beyond those from his own pen contained in the Introduction.

Resting under a strong conviction that some benefit would arise from the perusal of his Journal after his decease, he was induced to transcribe upwards of seven hundred pages, with a view to its publication. In subsequent years, he re-copied the greater portion of it, after having carefully revised the original, leaving out such parts as appeared less desirable to print. His intention at that time was, that it should have the revision and sanction of the "morning meeting," in London, before it was printed; but that meeting having subsequently ceased to act in this capacity, the entire responsibility fell upon his children, who became his executors.

Being desirous conscientiously to fulfil their beloved father's wishes, they have carefully considered his explicit written instructions, and with the advice of a few friends, on whose judgment they felt they could rely, have selected such portions of the manuscript as seemed best adapted to answer the end designed, in which service

they have been greatly aided by their cousin, Joseph Procter. In making this selection, it has been their earnest desire that they might be enabled to exercise sound wisdom and discrimination, feeling conscious that in many respects they have had a delicate path to tread. From the character of the work there must appear an occasional want of continuity, the ministerial communications in some places being wholly omitted, either from a degree of similarity to those previously delivered, or from the notices themselves not appearing equally suitable for publication. Verbal alterations have been made in some instances, with strict regard to the sense of the original; and in a few cases the reports of ministerial service have been abbreviated, where this could be done with safety.

It has been repeatedly suggested to the Editors that some biographical notices should have been interspersed among the pages of the Journal for the sake of variety. The subject claimed their close attention, but in the belief that the plan they have adopted is more in accordance with their dear father's intention, and apprehending that anything they could have written would have rather interrupted the current of profitable thought, excited by the perusal of the Journal itself, they have felt best satisfied to give it to the reader very much as it has come into their own hands, with the exceptions already mentioned.

The Biographical Sketch, prepared by his daughter, at the end of the volume, may serve to supply some links as it regards the personal history and domestic life of the beloved subject of the memoir; for which purpose, however, the papers he left behind supplied little or no data, with the exception of a few letters kindly supplied by his valued friend, Josiah Forster, of Tottenham, and others addressed to the members of his own family. In attempting this faint outline

of the life and character of one who was enabled, through Divine grace, to attain so high a point of Christian excellence, a fear has been entertained lest the portraiture should appear to have been drawn by a too partial hand. In order to avoid this, it was thought safest chiefly to detail facts as they have come under the observation of his family or that of their friends.

It is not without some hesitation that the Editors venture to publish even this brief sketch of their dear father's history, well knowing how little of himself he ever wished to be apparent. His own aim was high, being nothing less than the glory of God, and the salvation of his fellow-men, through Jesus Christ his Lord. All else seemed merged in these considerations, as will be evident to the reader of the Journal.

In conclusion, it is hoped that the Divine blessing, which he so earnestly sought, may rest on the calm, patient perusal of the work, and that thus the great end which he had in view, in so carefully preparing it for publication, may be fully answered.

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INTRODUCTORY REMARKS.

In the course of my travels in the work of the ministry, I have generally preserved memoranda of the openings which were presented to my mind in the exercise of the gift, for my own future instruction, as also for the edification of my dear wife and family, to whom they were regularly transmitted. In later years I have been induced to read over, revise, and transcribe these fragments, in the hope that some of them may hereafter be permitted to pass through the press, for the instruction of posterity, and the promotion of the kingdom of God amongst men. They are a faithful representation of the dealings of my God with one of His poor unworthy servants, for the edification of His church and people, with whom it has been my privilege to be associated, both as relates to seasons in which suffering and humiliation have been allotted, and to those also in which my soul has had to magnify the Lord, and my spirit to rejoice in God my Saviour.

The fundamental principle of the Society of Friends, as regards the ministry is, that of ourselves we can do nothing truly to promote the Lord's work; but that "every good and perfect gift cometh down from the Father of Lights;" hence it may be evident to any candid mind that in thus describing ministerial service, we purpose only to mention that which the Lord Jesus Christ, the alone Head of the

Church, has been pleased to work through us, and it has ever been my earnest wish to ascribe to Him alone all the honour and praise. That which impelled me to go forth and preach the gospel, also warms my heart with desire that what has now been committed to writing may, when I am laid in the silent grave, be profitably perused, not only by my own kindred, but by my brethren and sisters in religious profession; and although it may now seem less savoury than when first delivered, yet, with the Lord's blessing accompanying the serious, patient perusal, it may be found to contain something of a nourishing tendency, especially to those in whose minds is begotten a real hunger and thirst after righteousness. The Lord's faithful ministers, sent forth to preach the glad tidings of salvation through our Lord Jesus Christ, experience many precious seasons of divine favour, in which the cup is made to overflow; yet they have many, also, of a humiliating nature; they have painful conflicts and deep baptisms to endure, both on their own account and for the salvation of others. Truly it is "God that worketh in us, both to will, and to do, of His good pleasure." Hence all glory belongeth unto Him. Among the many mercies and favours received from the hand of my Heavenly Father in the course of a long life, I may mention the cordial support and encouragement extended to me, by my late beloved wife, during many long journeys. By conversation and frequent correspondence, she uniformly endeavoured to promote a faithful and unreserved obedience to a sense of duty in the performance of the requirements of my divine Lord and Master, freely resigning me to His direction. Many times her letters were as a cordial to my spirit, for which I have ever desired to be truly thankful to Him, who, in mercy and loving-kindness, made such provision for my help. Absence from home brought many increased burdens upon her, yet I have often admired the manner in which her mind was sustained.

The regular transmission of my journal in a series of letters, kept alive and increased her interest, and had a profitable effect not only upon her own mind, but also upon the minds of our elder children, for whom my desires were often strong, that the blessing of preservation in the Divine fear might be graciously extended over them ; and I may thankfully acknowledge that my prayers have thus far been (in a good degree) answered.

In selecting the notes for publication, those have been chosen which appeared most likely to be instructive, omitting most of those relating to journeys performed in conjunction with committees, and also such as were undertaken in connection with the Lancashire controversy.*

Trusting that whatever may be published will tend to edification, the work is commended to the serious perusal of those into whose hands it may come, with fervent desires that through the Divine blessing it may tend to the glory of God and the salvation of souls.

GEORGE RICHARDSON.

Newcastle-on-Tyne, 5th month 18th, 1857.

* Labours of the Yearly Meeting's Committee appointed in 1835 to endeavour to restore unity in Lancashire Quarterly Meeting.

EARLY AUTOBIOGRAPHY

OF

GEORGE RICHARDSON.

It seems with me now, in the sixty-eighth year of my age, to look over the notes of my various exercises and travels in the service of the church and in the work of the ministry, and to reduce them to such order as that my executors may be able, in case it be deemed expedient, to select for publication such as appear likely to be serviceable to the precious cause of truth and righteousness.

Preparatory to this it seems proper to attempt to give a brief account of my early years, and to record some of the dealings of the Lord my God with me, in the days of my youth, whereby He measurably brought me to a knowledge of Himself, "the only true God, and Jesus Christ whom He hath sent"—whom, rightly to know, is Life eternal.

I was born at the Low Lights, North Shields, in the County of Northumberland, on the 18th day of the 12th month, 1773. My father was John Richardson, son of Isaac and Isabel Richardson, of Whitby; and my mother was Margaret, daughter of John and Margaret Stead, of Kenton, near Newcastle. My mother died when I was about eight years of age, so that the charge of my education devolved chiefly upon my father, whose pious watchful care and counsel were blessed to me.

Our Lord Jesus Christ, in describing the process of regeneration, saith—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither

it goeth; so is every one that is born of the spirit." The Lord's Holy Spirit often operates on the mind of man in such a gentle manner, that the effects at the time are not always very perceptible by the creature. "The light shineth in darkness, but the darkness comprehendeth it not." Nearly the earliest impression, which I now believe to have been of this nature, was, after I had learned to read a little, when being left at home on a meeting day, I got hold of a very small book, which attracted my attention. I read it eagerly, and became sensibly affected by its perusal; my mind being clothed with a reverent fear of God, with a desire to know and love Him. Although for some years after this period, my apprehension of Divine things was very faint and obscure, I delighted to hear my dear father read the Holy Scriptures: an elder brother also frequently read to me in our chamber, especially the accounts therein recorded of the many extraordinary events which took place in the early ages of the world, in the dealings of God with men. Our dear father kept a vigilant watch over us, and often cautioned us, sometimes in an awful reverential manner; yet in going and returning from school, and associating with other children, the corrupting influences of "a world which lieth in wickedness" were not wholly avoided; and although preserved in comparative innocence, I well remember some seasons of deep conviction for sin, when my soul was led to cry to God for mercy and forgiveness.

When about twelve years of age, I was sent to live with an aunt in Shields, it being my father's intention that I should assist in the little shop, and also attend school. By this plan, however, my education, as to school-learning, was marred, yet all was mercifully over-ruled for good, by a gracious Providence. Being confined to the shop, yet with much leisure, and having access to an extensive collection of "Friends" books, I was led to take great delight in reading the accounts of the religious exercises and sufferings of our worthy predecessors; by which means my memory became stored with much useful knowledge, and my understanding considerably enlightened in the principles of true practical religion. At times I was led secretly and earnestly to desire that I might be strengthened to take up the daily cross and follow Christ, by a life of dedication to the

Lord's service. The discipline, also, under which I was then placed, had its use in subduing my will, being something like what the prison house was to Joseph; and in keeping down the light, frolicsome nature to which youth is prone, it tended to preserve me from many dangers. I have often felt thankful that in the early period of my life I was enabled to take so much pleasure in serious reading, at a time when I had no idea of ever being called to ministerial labour. It has been a great blessing to me, and there is reason to hope to others also, through my instrumentality, however unworthy. There have been periods of my life when leisure for reading has been wanting, or when I have been secretly impelled to seek access to the source and spring from whence all useful instruction must flow; when the primary object of my aspirations has been the inward immediate teaching of the Lord's Holy Spirit; but I have abundant cause to be thankful that I did read when I could, and was drawn to meditate profitably on what I read, especially in reference to the Holy Scriptures, in which I often read only a small portion at a time, craving the illumination of the Spirit of Truth to give me a right understanding of their contents. Thus I waited as at the posts of the door of the house of wisdom, and found that saying verified, "I love them that love me, and they that seek me early shall find me."

Young people would do well to consider that with them the period may arrive when they may have to lament that so small a portion of their youthful leisure was devoted to substantial instructive reading. Those who do practise it, under the enlightening influence of the Lord's Spirit, may lay in stores which may yield large supplies of spiritual nourishment to that part in us which is of an immortal nature. Youth is the time for reading with double advantage, more especially the Scriptures of truth, the memory being then more retentive; and this mental discipline will be likely to exercise a useful influence on the whole character of the man.

When about fourteen years of age, I was placed as apprentice to Joshua Watson, a Friend, in Newcastle. A residence of twelve years in his family circle proved a blessing to me in various respects. My mind was powerfully visited by the "day spring from on high," and was led clearly to see the depravity of our fallen nature, the

exceeding sinfulness of sin, and to feel the necessity of being washed in the laver of regeneration. Although I was here much shielded from gross temptation, and had the house of my eldest brother and sister to resort to, and through their means had easy access to the company of valuable Friends, which I much enjoyed and profited by, yet I was not safe from dangerous temptations. On one occasion (the only one in the course of my life) I was enticed by a young friend to accompany a small party in a walk, a few miles in the country, on a first day afternoon. For a time I enjoyed the recreation, and after visiting an ancient castle on our way home, we were planning other similar excursions when, as we approached the town, we met some Friends who had been at meeting. My conscience was awakened; the witness for God told me I had not been promoting His glory, but had forsaken the path of duty, and had been treading the broad way which leadeth to destruction. On reaching my brother's house, he, with my sister, administered suitable reproof, and expressed his grief that I should have been thus led astray, which had a salutary effect upon me. God, who is rich in mercy, especially to those who call upon Him, was graciously pleased not only to show me the sinfulness of sin, and to make me feel it to be a galling yoke of bondage, but after thus calling me by His grace, He was pleased to reveal His son unto me, and in me, as an all-sufficient Saviour, through whose blood I might know my sins to be pardoned, and my transgressions blotted out; and through whose life, light, and power, inwardly experienced, my understanding in the mystery of godliness would be increased. Thus I became fully persuaded that as I was careful to walk in His counsel, strength would be received to overcome my soul's enemies, and that I might know the Lamb to be the captain of my salvation, and the light of His Spirit to be my sure and unfailing guide into all truth. This discovery, being received in living faith, filled my soul with peace and comfort, and I went on my way rejoicing.

A long wilderness had to be passed through before I could fully enjoy this land of promise, with many deep baptisms and sore probations. The Lord was pleased to shew me, both immediately by the impressions of His holy light and power upon my mind, and instrumentally by the mouth of some of His ministers, whom He was

pleased, about this time, to send to visit our meetings and families, that if faithful to His requirements I should be called publicly to speak in His name, and to proclaim the riches of His grace, and the gospel of life and salvation in, and through, our Lord Jesus Christ. Thus Edward Hatton of Cork, though an entire stranger to me, was led, in a religious visit in my brother's family (when I was present) to see and describe my condition with remarkable clearness. He told me, in the light and authority of faith, that I should be called to labour in the work of the ministry. Another friend who touched my case most clearly was our dear friend George Braithwaite of Kendal, who, in a meeting, about two weeks before my first ministerial offering, plainly intimated that the Lord was about to open a mouth to speak in His name. My first engagement in the ministry took place on the 24th of 2nd month, 1793. The words given me to utter were the plaintive language of the prophet Elijah, when he stood at the mouth of the cave, deeply concerned at the sorrowful backsliding of his people, "I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets with the sword; and I, even I only, am left, and they seek my life to take it away." See I. Kings xix. 14. At this juncture our meeting was remarkably stripped of instrumental help. About two months previous to this occasion, our valued friend, Elizabeth Clapham, after speaking in testimony on a first day forenoon, was seized with apoplexy a few minutes after she had sat down, and being carried out of meeting to the doorkeeper's house, she was engaged in fervent prayer for herself, her friends, and the church at large. In two or three hours she was a corpse. In addition to this privation, it pleased the great Head of the Church to remove, from works to rewards, another valuable and largely gifted minister, viz., Ralph Bainbridge, who bore a lively testimony immediately after I had been engaged to speak publicly. He never again got out to meeting.

It was about nine months before I felt again called to speak in this manner. During this period we had no vocal ministry in our religious meetings, except one or two visits from Friends travelling in this line of service; yet at no similar interval have I been favoured with more

inward communion with God in our silent assemblies, or with clearer unfoldings of the mysteries of His kingdom. Great was the contrition of soul which I had often to experience, and tears of holy joy and thankfulness flowed freely as I sat. Yet in these years of preparation for the Lord's service, many and deep were the baptisms of soul which I had to pass through, both, as it were, of water and of fire. I had to experience the washing of regeneration, and the renewings of the Holy Ghost; also, the purifying operations of the Spirit of judgment and of burning, in which, the Messenger of the new covenant, the Lord, whom I sincerely sought, was known to come into the temple of the heart, and to sit as "a refiner with fire, and as a fuller with soap." The fire of the Lord's holy indignation against sin and transgression was sensibly felt, burning as at the very root of the transgressing nature, that it might be consumed. It is not the correction of particular transgressions that is sufficient, but the affections must be changed, the will brought into conformity to the will of God, and the thoughts into captivity to the obedience of Christ. I believe it is impossible for any mortal to understand or conceive the depth and intensity of these mental conflicts, without having personally experienced something of them.

Whilst penning these remarks, after the lapse of nearly fifty years, the times, the places, and the circumstances under which these conflicts were endured, are vividly before me. But God, who is infinite in wisdom and power, and rich in mercy, was near for my help and deliverance; His own holy arm carried me through, and I was enabled to see and know that it was *His* work, that *He* was near to preserve me both through the water and in the fire—and in His own time He enabled me to sing His praise, as on the banks of deliverance. My faith in Christ, and in His atoning blood, as a propitiation for sin, was, in those early days, most clearly confirmed. I felt that I had "redemption through His blood, even the forgiveness of sins," and my heart, as it were, leaped for joy; yet I knew that I must also be delivered from the power of darkness, and be translated into the kingdom of the Son of God—that Christ must be known as our great High Priest, to atone for sin—as a Prophet, to teach and instruct—and as our Lord and King, to reign in us, and rule over

us, without a rival; that we must love God above all, and serve Him unreservedly.

It has been already noticed that it was several months before I again spoke as a minister; but the intervals became shorter, so that I gained strength and experience gradually. The trials of my faith and patience, and the many conflicts and pinching dispensations, tended greatly to subdue my will, bringing me into a state of reverent acquiescence and humble resignation to the Divine will, and making me very careful not to offend or grieve my holy Guide, but to seek to abide closely by His direction, wherein only is safety. Thus I became more intimately acquainted with the voice of the true Shepherd and Bishop of souls, greatly to my comfort.

In 1794 I was sent as guide to two Friends on a visit to Edinburgh, and had the privilege of attending the half-year's meeting, which proved an instructive time, much life and zeal prevailing amongst the Friends there. On my return I had the company of John Wigham, who was on his way to London, previous to his embarking for North America. His conversation and fatherly care were peculiarly sweet and instructive to me.

As I was obedient to the voice of my spiritual Guide my ministerial communications became more frequent, and my desires were strong, that I might be enabled to promote the welfare of the church. I had frequently to give expression to my feelings in meetings for discipline also.

In 1797 I obtained leave of my dear father, and of my master Joshua Watson, to attend the yearly meeting in London, which proved to me a memorable time. Several ministers were present from America. The affairs of the nation, at this juncture, were in a very agitated state, through the rapid spreading of sedition and infidelity. A dark cloud being thus suspended over the nation, the minds of many friends were humbled before the Lord, and much appropriate counsel was extended. On attempting to return home by sea, the vessel could not proceed further than Gravesend, on account of the mutiny on board ships of war at the Nore; so, taking coach to come home, I visited seven Friends, who were then prisoners in York Castle, on account of refusing to pay tithes.

In the 1st month of 1797 the monthly meeting took my case under consideration, and recorded my name as an acknowledged minister, which was an encouragement to me. In the 1st month of 1799 the quarterly meeting appointed a committee to visit Staindrop monthly meeting, of which I was one. I was favoured with a sweet precious covering of solid peace, and had to admire the gracious dealings of the Lord of the vineyard, and the manner in which He was pleased to lead about and instruct me.

In the 8th month of this year I was again sent as guide to Edinburgh, with two Friends from America.

In the spring of 1800 my beloved father, John Richardson, departed this life, after an illness of three months, leaving a good savour behind him amongst Friends and others. His memory was peculiarly precious to his children.

In another place G. Richardson thus describes the character of his parent:—

Having for many years endeavoured to walk in the commandments of the Lord, with much innocency, and being often deeply concerned for the spiritual improvement of those around him, he received larger measures of divine grace, and of the gifts of the Spirit, and was called to the work of the ministry. He had long taken much delight in reading the Holy Scriptures, and often, when sitting among his children and servants, would turn to his Bible and read audibly, for a considerable time together, from the precious volume; and I believe the effect was very salutary upon the minds of his household. His first offering as a minister was on 7th month 2nd, 1785, being in the fifty-third year of his age. I well remember the tenderness, humility, and simplicity of his manner. There was a greater depth of instruction in his communications than was at that time the case with many others. He was of a deeply contemplative turn of mind, and frequently drew instruction from natural things in a manner peculiarly impressive and appropriate. Thus he became well instructed in the mysteries of Christ's kingdom, and was often enabled to draw forth, out of the treasures of a purified, enlightened, and dedicated heart, "things new and old," to the edification of those who heard him. He did not travel much in the exercise of the ministry,

but several times attended the yearly meeting in London. His own meetings he attended with great diligence, and was often very useful in the exercise of the discipline, having a lively concern for the prosperity of Truth. For twelve months or more (before his decease) he rarely spoke in meetings. On one occasion, at Newcastle, standing up in the minister's gallery, he noticed this fact, stating that, in his apprehension, it was so in Divine ordering, he, in a peculiarly weighty manner, declared that his faith, hope, and confidence in God was as strong as ever.

In the course of his last illness, he repeatedly intimated that he felt his mind weaned from the world almost as much as if he had never lived in it; and in his last letter (as it was supposed) he said—"My mind is calmly centred in the Divine will, and I have a firm hope that, when it pleases Him to take me from this troublesome world, He will receive that part which is fit for eternal happiness into the arms of His mercy. And as to my posterity, if those I leave behind are enough concerned to walk in His fear, I have no doubt that He will continue to be to them a father and a friend, blessed be His name." At another time, he spoke nearly as follows:—"I have been thinking I shall die, perhaps before many days; my breath is short; I believe I shall breathe shorter and shorter until I breathe no more; and when this is the case, I would not have you to stir or disturb me unless I request it. My mind is richly replenished with divine love and life, so that I am not afraid of death, hell, or the grave. My spirit soars above all the powers of darkness; yet when I look back on all I have done (I find) I have nothing to depend upon but the love and mercy of my Redeemer."

G. R. then proceeds. On the 5th month of the year 1800, I left the service of my kind and indulgent master, who had often feelingly sympathised with me in my religious concerns, and had made way for me, not only to attend regularly meetings for worship and discipline at home, but also, as often as he was satisfied that it was under an apprehension of duty, had freely promoted my attending to more distant services. In the prospect of my marriage with his niece, Eleanor Watson, I commenced business on my own account, and soon after he transferred, as far as was in his power, one branch of his business

to me. Meeting with good success, my marriage was accomplished on the 17th of 7th month, 1800, a union which, I have often had to acknowledge, as one of the many signal benefits bestowed upon me by a gracious Providence. I chose my dear wife for her religious and virtuous dispositions, which she had manifested from her early youth. We sought the Lord's counsel and blessing upon our union, and were permitted to feel the overshadowing wing of heavenly regard during its commencement, in the solemnity of the meeting held on the occasion, wherein I was enabled to bear public testimony to the efficacy of the pure unchangeable Truth, as it is in Jesus, and to the goodness of Him who had drawn both our minds to choose the same blessed path.

About two months after this, I was sent, for the third time, as guide to Edinburgh, to accompany David Sands, from America. He felt it required of him to have two public meetings on our way. In these three services as guide, I travelled not less than six hundred and sixty miles.* In the early period of my life I was largely engaged in this service, and more especially in assisting Friends to hold public meetings. I have sometimes compared myself to the shepherd's dog. I could not feed the flock; I was not gifted for it; but I could call and invite them to where they might be fed; and this, I have reason to believe, was acceptable service in the Lord's sight.

In 1802, I attended the yearly meeting to my satisfaction and instruction, though on reaching York, on my way home, I heard that my only child was removed, by death, after a short illness. I was enabled reverently to bow in humble submission to the Divine will.

In 1803, having obtained the certificate of the monthly meeting, I left home, accompanied by our valued Friend, Margaret Bragg, of Newcastle, on 2nd of 8th month, to pay a visit to the families of Friends in Allendale monthly meeting—which service I was enabled to perform (in some degree) to my own peace of mind. I had much cause for humiliation and much for encouragement on reviewing this journey. My dear companion and I had sympathy and unity with each other; and there was reason to hope that our labours in

* Most of this distance was travelled on horseback.

the Lord's work would not prove altogether in vain. My desires were strong that the Lord would preserve me lowly and dependent, and lead me to seek Him until He was known to fill all in my heart, so that His will might be done in me and by me whilst on earth, even as it is done in heaven, as far as my finite capacity and abundant weakness and frailty would permit.

In 1804, I left home to visit families in Edinburgh monthly meeting. I also attended the general meeting (of Scotland). In this service I had, with thankful, humbling admiration, to adore my God and Saviour, for His goodness and condescension to His poor unworthy child. Truly my peace flowed as a river, with a steady and uninterrupted stream: the only exception arose from my letting in doubts, which seemed for an hour to deprive me of faith; but these were soon dispelled.

In reference to his deep baptisms of spirit preparatory to some of these engagements in the work of the ministry, we find him writing as follows:—"But, alas! after my return home, I had to drink again, and that deeply, of the wormwood and the gall, which humbled my soul in deep prostration before God. I had often to adopt the language of the Lord's prophet when he cried, 'Woe is me, for I am a man of unclean lips: I dwell among a people of unclean lips:' for mine eyes have seen something of the glorious majesty and unspotted purity of the King, the Lord of hosts. I clearly saw that in His kingdom nothing that is impure, nothing that defileth, no root of bitterness, can exist. May I not say, as did another of His servants, 'I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee; wherefore I abhor myself and repent, in dust and ashes.' Thus it is, that no flesh can glory in His presence."

JOURNEY

WITH JOHN WIGHAM, OF ABERDEEN,

THROUGH PARTS OF YORKSHIRE, LINCOLNSHIRE, NORFOLK, CAMBRIDGESHIRE, HUNTINGDONSHIRE, RUTLAND, AND NOTTINGHAMSHIRE, FROM THE 25TH OF THE 6TH MONTH TO THE 8TH OF THE 9TH MONTH INCLUSIVE, 1808.

HAVING obtained a certificate from our monthly meeting, I left home on the 25th of the 6th month, 1808, to accompany my endeared friend, John Wigham, in the religious engagement he had in prospect. We went to Darlington that evening, and attended the meetings there next day, being the first of the week. In the afternoon I had a short testimony to deliver, describing the means by which the poor in this world's goods may be sustained and comforted, and the rich preserved and instructed—"Let the brother of low degree rejoice in that he is exalted, but the rich in that he is made low." In true humiliation is peace and joy to all ranks—the daily cross is a mercy, enabling us to endure the trials of this life with patience and fortitude.

AT BORROWBY.—In the meeting Divine good was near, immediately and instrumentally. J. W. reminded Friends of the gracious promise left on record of help and consolation even to the two or three rightly gathered ones, and had to warn others of the danger of the spiritual seed being choked by the undue prevalence of earthly cares; also to encourage some of the youth who appeared to be tender spirited. I had to admonish to uprightness, and sincerity, and

simple obedience; for "The Lord preserveth the simple." Fervent supplication was also offered for an awakened state.

THIRSK.—In the meeting in the evening a reaching call to a backsliding state was extended: that which effectually visits was felt preciously near.

YORK.—Quarterly Meeting. The meeting of ministers and elders was to us an humbling season. Our certificates were read; and our poor minds, almost ready to droop, were sweetly encouraged by a female minister; after which, a precious feeling of heavenly regard was sensibly afforded.

In the meeting for worship on 4th day morning, several lively testimonies were delivered; and, near the close, I had to attempt to relieve my mind of a heavy burden which it had been brought under for those who are not exercised for themselves; to revive in their remembrance the parable of the rich man, who, when plunged into the gulf of irrevocable judgment and misery, was roused to an earnest desire that his five brethren might be warned; endeavouring to impress the lethargic minds of the careless and disobedient, and the lukewarm and indifferent, with the consideration of his plaintive language and tremendous situation, when the hour of available repentance was past for ever. The witness in some minds I trust was reached, and my poor exercised spirit much relieved, being preserved under a covering of that love which longs to gather.

In the management of the discipline we thought the exercise was too circumscribed, resting on the shoulders of a very few active members, perhaps so much as, in some degree, to paralyse many other useful gifts; yet in passing along the country we thought we often saw the good effect of this meeting's vigilant care. Its labour appears to have been blessed, and to have contributed to the preservation of its extensive charge.

The meeting for worship on 5th day was a lively favoured season. I was ready to fear there had been too much offered, but felt constrained to make a short addition, which I trust proved seasonable and acceptable: a caution to beware of frustrating the gracious will of God concerning us, who, agreeable to ancient declaration, is disposed to make the hearts of His children, and the assemblies of

His people, His habitation or temple, wherein He would deign, and even delight, to dwell.

HUBY.—In the evening, walking in a field alone, I was brought under great exercise for the prosperity of the cause in which we are engaged, and was enabled to put up fervent petitions to the throne of grace for help and preservation; that the arm of mercy might be extended around my dear wife, who had been left with the load of all my outward cares, and that she might be strengthened to unite in desires for the advancement of the great and good cause. I believe my prayers were heard, and my mind felt stayed upon God who alone worketh in us, and through us, to the glory and praise of His great and eternally adorable name.

THORNTON IN THE CLAY.—In this little meeting my heart was enlarged in love; and wisdom and utterance were granted in a plentiful degree, I trust to the edification of the people:—"Come, let us go up to the mountain of the Lord, to the house of the God of Jacob." The mind, soaring above earthly enjoyments, ascends as into the mountain of the Lord, and is there prostrated in His house of prayer, experiencing in this heavenly, yet humbled state, a being taught in His ways; and, abiding in His fear, is enabled to walk in His paths. My dear companion also was enabled to minister, under the prevailing influence of Divine power. It was truly to us a precious meeting.

MALTON.—This also was a season of favour, though the testimony given me to bear was, as often, short, from the Psalmist's words—"Send out thy light and thy truth; let them lead me; let them bring me unto thy holy hill and to thy tabernacle."

AYTON.—Divine love was felt to flow toward all classes. I had to magnify the condescension and long-suffering of God, in extending His merciful visitations from season to season, even to the rebellious, quoting the pathetic lamentation of our dear Lord over Jerusalem; also the language of the Most High through the mouth of His prophet—"How shall I give thee up? how shall I put thee amongst the children? How shall I make thee as Admah? how shall I set thee as Zeboim?" beautiful cities in a fruitful land, but which, continuing in rebellion, were involved in destruction with Sodom and

Gomorrha. The Lord loves—He spares long—He pities—yet He finally punishes the impenitent and rebellious. We trust it was a season of renewed visitation to many, and of favour to us poor feeble instruments.

Many are my exercises as I pass along, and much the labour of body and mind; but the Lord hath dealt graciously and bountifully with me;—often has my spirit been refreshed in His presence—often, after deep conflict, is my cup made to overflow—my heart is enlarged in love to my God and to His people; and, at times, to those who are as yet enemies to the cross of Christ. I feel the most unshaken assurance that it is the Lord's doing,—all glory be ascribed to His adorable name! He hath enabled me to rejoice even in tribulations; and to know these to work patience, experience, and hope, which maketh not ashamed.

Guisborough.—We were led through suffering to sympathise with a discouraged state. J. W. was twice engaged, under the feeling of great poverty and weakness; yet had some experimental hints to offer. Near the conclusion I had to stimulate to the exercise of patience and faith, and to a close attention to the pointings of best wisdom; reviving the passages respecting Israel when pursued to the borders of the Red Sea. We felt near in spirit to some of them.

Castleton.—The youth were called upon to yield to Divine visitation, and be willing to be led as into the wilderness—into paths which they have not known; so shall they receive their vineyards from thence, and the valley of Achor for a door of hope. Some of them appeared to be reached. As the meeting was breaking up, I could not be easy without cautioning against the evil root of bitterness—admonishing them to walk in the light in which true fellowship is known and maintained; and wherein is perceived the ground and cause of each other's frailties, by which we are enabled to cast over them the mantle of charity.

Whitby.—Here I was engaged to proclaim an awful warning to the rebellious—to such as were yielding to wicked practices; and who, being in the habit of resisting the strivings of grace, were in great danger of continuing so to resist, as to seal their own final condemnation.

Notice was given for a public meeting in the evening. The house was filled; soon after which, dear George Sanders was engaged in life and power in opening Gospel truths. I was then raised above my discouraged feelings and fears, being enabled, I trust, under right influence and authority, to minister unto the people somewhat largely. J. W. had but little to communicate, but that little sweet and instructive. These favours cheered me.

Oustwick.—I was brought into a painful exercise, under an apprehension that many were continuing in disobedience to much light, but was favoured to obtain relief in a good degree of patience, though through much wading. The view of the "Witnesses lying slain in the streets," with the voice of Saul, "Why persecutest thou me?" was instructively opened. If we rebel against and grieve the Lord's Holy Spirit, we are in the state of those who persecuted Jesus. The extensive and important influence of good example, and the deplorable final consequence of injuring others by evil example, were set before them. I was also engaged in supplication for the continuance of mercy.

Wellwick was our next meeting. Many strangers came in, to whom we were principally led to speak—my companion very clearly. I had to recommend practical religion. "Christ came to make an end of sin, and to finish transgression." As we yield obedience to the light, we receive more light. Things which are not now seen to be sinful will then, in this increased light, be clearly manifested to be so. Only by obedience to the revealed will of God can a knowledge of the purity of the doctrines of the Gospel be obtained. Motes are not discovered in the shade, but only as we approach the light of the meridian sun.

Hull.—In this meeting we felt public labour difficult. When the wicked prosper, and the proud are accounted happy, the feet of the righteous are well nigh ready to slip—they are ready to conclude their walking mournfully is almost in vain,—"Until," as saith the Psalmist, "I went into the sanctuary of God; then understood I their end." [When favoured with access to the fountain of pure counsel we see beyond the narrow confines of time, and are enabled to put our trust in the Lord.] As this state of things is a source of

temptation and discouragement to the righteous, so also is it of delusion to the wicked, who, in the day of their prosperity, are ready to say, "The Lord seeth us not." "The Lord hath forsaken the earth."

Beverley.—This meeting, though small, is of the substantial class: we had some comfort amongst them. The state was addressed of those who, in the season of strong conviction, were ready to adopt the language of Israel formerly, "All that the Lord hath said will we do, and be obedient;" who yet were sitting down in a rest far short of that prepared for the people of God, and even perhaps *indulging* perverse inclinations.

Skipton.—After attempting to encourage the afflicted, J. W. was engaged in offering very pertinent counsel; after which, I seemed commissioned, under feelings of great oppression and weakness, to address a grievously entangled and fettered state, and to proclaim the offer of deliverance, provided obedience was yielded to that power which had somewhat awakened to a sense of danger.

Hull Monthly Meeting.—It proved a refreshing season, Divine goodness favouring us with the flowing of the River of Life, whereby ability was afforded to labour to draw the minds of the people nearer to its source. We were both engaged in ministry. I am daily made sensible of my own weakness, and entire insufficiency of myself to do any good. I often see I am but a child in the ministry; yet I have at seasons to magnify and adore the gracious power which hath helped me hitherto. His service is often my delight, and His chastisements my comfort: a hope is sometimes raised that He will yet preserve me, and that He stands graciously disposed to perfect the work which He requireth at my hands to His own glory.

Spalding.—I was led to address the true mourners, and to stir up all classes to a just sense of the many dangers that await us in our spiritual progress; and to the consideration of human frailty, of which all partake. Of this truth the twelve Apostles afford an affecting instance: one betrayed his Lord; another denied Him; and the rest fled from Him at that awful crisis when He, the Lord of life and glory, was led "as a lamb to the slaughter." When the true seed is in captivity, and the power of darkness is permitted to prevail, then human frailty too often evinces itself, even in the best—the most

experienced. If, then, "the righteous scarcely be saved, where shall the ungodly and the sinner appear?" If the most watchful and circumspect are at times foiled, how shall the negligent and the disobedient escape?

GEDNEY.—In much fear and deep concern for the church's prosperity I was led to address several present, who appeared to be placed as watchmen on the walls; beseeching them to present themselves as living sacrifices, and to guard against a conformity to this world: that, knowing a being transformed by the renewing of their minds, they might prove what is that good, and acceptable, and perfect will of God concerning them; and thus, living near the fountain, be qualified to receive the watchword to give to their brethren; and perhaps become commissioned to anoint, as with the holy oil of spiritual influence, others as their successors in the church.

LYNN.—Here we attempted to hold up the standard of truth to their view, but they have mixed with the people—"strangers have devoured his strength, and he knoweth it not; yea, grey hairs are here and there upon him, yet he knoweth it not." This portrait of their condition J. W. held up to their view. They have bowed to the gods of the nations amongst whom they dwell, therefore the Lord hath permitted them to be carried captive; nor can they escape until their hearts are turned to the Lord, whom they have forsaken. We lamented exceedingly over them; and though we felt constrained to speak what appeared to be required of us, yet we were almost ready to adopt the language—"There is no hope."

WELLS.—Few indeed appear at all attempting to maintain the testimonies of truth, and these few are in a languid state. I felt extreme reluctance again to use the rod—again to speak truths that could not be received. I never, that I remember, felt a greater aversion to appear in public testimony—my nature shrank exceedingly; however, the constraining power was mighty, and finally prevailed. I stood up, told them the conflict I had felt, and was soon raised above all opposition, and enabled to proclaim a solemn affectionate warning and invitation to submit to the cross. I trust it will be remembered. I have seldom felt so great a flow of peace, as, after this meeting, awaited me. I felt fully clear of their blood, and

abundance of love flowed toward them. May the Lord again visit—yea, powerfully visit them!

Wymondham.—Here I was led to speak of the nature of leaven and of the different sorts: the leaven of the Kingdom, of the Pharisees and Sadducees, and of the world. We are leavened by, and gradually partake of, the nature of that which we yield to.

Tivetshall.—I had to set before Friends of this meeting a view of the state of the Society in this country, as far as we had seen, or had been able to discover it—the great want of spiritual gifts—reviving the exhortation of the Apostle, to covet these earnestly; and the gracious assurance, that our heavenly Father is disposed to "give His Holy Spirit to them that ask Him;" expressing my persuasion, that, as we generally reap what we sow, and obtain that which we earnestly seek; and as it is evident, that far too many amongst us are most earnest in seeking the accumulation of wealth, and neglecting to seek sufficiently the Lord's spirit, or to desire His spiritual gifts, so to this cause, surely, may be attributed their absence. The Lord would give, did we but diligently enough and properly ask and seek. I was enabled to handle the subject, I trust, in a degree of living power—in love and Divine authority—and to point to that which, if yielded to, would yet beautify our Zion, and make her sons as living stones—a spiritual house.

Tasburgh Meeting.—J. W., after encouraging the honest-hearted, tendered some close hints to a different class. With the eye of reason I was at a loss to discover where to find the sort of character he described; yet I had faith to believe he was on the foundation of true discernment: but before the day was over, the secret was unfolded by visible demonstration. I was led chiefly in a doctrinal path, which opened with considerable clearness.

Yarmouth.—I was especially drawn towards the youth, of whom there is a large proportion; and was led to describe some of their temptations and dangers in language that appeared powerfully to arrest their attention. I write in simplicity, not in any degree boastingly. All glory is due to God—to Him I sincerely ascribe it; but I tell of "His goodness, and of His wonderful works to the children of men." When we consider, that even the experienced

and established Christian can scarcely endure the sneer of contempt without feeling his nature recoil, we need not wonder that inexperienced youth, who perhaps, when thus treated, feel conscious of a want of proper consistency of conduct, should at times fail to endure the conflict. Again: There is in youth a natural desire to please. This sometimes betrays the unwary mind into improper and unsafe compliances. "My son, when sinners entice thee, consent thou not." There is danger in the company of habitual sinners. They do not at once entice to sin; but draw the unwary to partake first of their lawful enjoyments, and then by degrees of their unlawful ones. We even become partakers of their sins by countenancing them, or conniving at them. Hence, evil communications or associations almost invariably corrupt good manners; and in such associations, the shame of the cross is doubly hard to endure.

In my solemn waiting on my Guide, as we came along last evening, imploring His direction and assistance, my mind was turned toward the people of Yarmouth; and at the close of the meeting this morning, I found my peace was involved in obedience to this prospect. My companion had not seen it on his own account, but readily acquiesced in promoting my view. Notice was given of a public meeting, and the house, which is rather small, was about filled. Ability was afforded to declare Gospel truths in a degree of Gospel power; yet it did not rise into full dominion. The people were attentive, yet we feared many of them were very ignorant of the life of true religion.

Yarmouth Monthly Meeting, at Beccles.—I had to press on them a full dedication of heart, whereby they might know "their peace to flow as a river, and their righteousness as the waves of the sea;" and thus become of the holy souls into which wisdom enters, and makes of them friends of God, and prophets.

Norwich Monthly Meeting.—My dear companion had faith to proclaim his prospect of better times; provided those whom the Lord is visiting, and will hereafter visit, in this place, are but faithful. He was led to speak very encouragingly to some of the youth, hoping that from amongst them the Lord is about to raise up some, to whom

He will give ability again to erect the standard, which is lamentably fallen to the ground in various parts of this quarterly meeting. After J. W. had closed his consoling testimony, I had to describe the difference betwixt the states of those who are bending towards God, and those who are bending from Him. Perhaps as to the outward appearance, there may not be visible much if any difference; indeed, the latter may seem to be further advanced than the former; yet mark their respective progress, and the great difference will soon be manifest. The one, approaching the source and fountain of good, gains light and strength; the other, receding from it, loses in proportion; and their final terminations are widely different. He who has all power, who "ascended up on high," and "led captivity captive;" who binds the strong man armed, taking from him his armour wherein he trusteth, subdues his strong propensities, and silences his subtle reasonings; thus gradually effecting a change, and preparing for the reception of those gifts which He giveth unto men.

Wymondham Monthly Meeting, held at Attleburgh.—"Thy slain men are not slain with the sword, nor dead in battle." They have died ingloriously, without conflict, without fighting. "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." Spiritual death reigneth over some, who perhaps are endeavouring to keep the moral law inviolate; but who, not submitting themselves to the righteousness of God in Christ, do not experience the efficacy of the quickening spirit and power, by which alone they can be made truly alive, and enjoy a spiritual communion with Him. Yet I had to believe that the goodwill of Him, who dwelt in the bush, who hears the cries of His oppressed seed, was near; and would yet open a door of deliverance, if there were but a sufficient sense of bondage, and desire after escape from it, with a disposition to follow faithfully the heavenly Leader.

Wereham.—We have endeavoured to speak the truth in love, in meekness, in sympathy, and have laboured in faithfulness to Him who sent us forth. We trust several have acquiesced in our testimony. We leave the event, supplicating for a blessing on our

feeble endeavours, and that the Great Shepherd of Israel will be pleased yet to "raise up a deliverer in Zion, who shall turn away ungodliness from Jacob."

March.—This meeting, of about twenty persons, is gathered wholly by convincement. I had to speak of the various dispensations of God to man—of the call of Nathaniel and of Cornelius into the knowledge of our Lord Jesus Christ, and of the Christian dispensation. He called them thereinto, although they both were pious characters before. He graciously accepts those who fear Him, and work righteousness, whether He ever see meet to call them into other or higher dispensations or not. Some He thus calleth; but others, for whom Christ gave His life a ransom, and with whom His Spirit strives, are not so favoured; yet both are accepted, as they are disposed faithfully to occupy with, and improve the talents with which they are entrusted: but when any are called they must obey, or sustain a diminution of the Divine favour. All are encouraged to seek the Holy Spirit, through whom we are not only taught and instructed, but baptized; thereby becoming partakers of the Divine nature, and escaping from the corruptions which are in the world through lust: this is the fulness and glory of the Christian dispensation.

Earith.—I felt greatly exercised, yet under close restraint; but at length strength and clearness were granted to stand forth, and ability afforded to set forth the necessity and advantage of being preserved sensible of dependence on our heavenly Father, for the supply of both temporal and spiritual nourishment. The tendency which the increase of riches, and fulness of bread, have to raise the frail mind of man above this humble, dependent condition, was elucidated by the example of the rich man. Contrasted with this was the state of Abraham, who, in all his encampments, made it his primary care to "set up an altar, and call upon the name of the Lord," thus manifesting his continued sense of dependence. He also shewed his lively faith, by the promptness of his obedience, leaving his father's house and going forth, not knowing whither he went, but humbly relying on the providence and mercy of Him who called him. The visited youth were admonished to follow this example of implicit obedience to the dictates of truth, even when

they do not yet see the reason of the requiring. This child-like state is indeed open to the transformations and delusions of the enemy; but our Guide, as we are attentive, will enable us to distinguish His voice from that of the stranger. "The Lord preserveth the simple," and them that fear Him,—"He delivereth them."

Huntingdon.—Here I was engaged to set forth the necessity of keeping humble, whatever may have been our attainments. Our Lord's caution to His disciples, and the care of the Apostles themselves on this subject were revived; also that prophetic description of our blessed Lord—"Behold my servant whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him, he shall bring forth judgment to the Gentiles—he shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth." This is a beautiful description of His lowly meek demeanour, who is our great exemplar; who said, "Learn of me, for I am meek and lowly of heart." Surely the greatest—the most eminent of His followers—have no title to self-exaltation. The two states in which flax may be smoking were described, viz., after it has been touched with fire, before the flame commences; and when this flame may have subsided, yet before the fire is fully extinguished. The Lord's mercy is extended toward both—to the newly awakened soul, if but an almost expiring spark of grace remain, and toward the backslider, and the rebellious also. He does not quench the smoking flax, nor break the bruised reed.

Nottingham.—This is a large meeting. I had to enlarge a little on some of the first operations of grace in the work of regeneration. "As thou hearest the sound of the wind, but canst not tell whence it cometh, nor whither it goeth: so is every one that is born of the Spirit." By this we learn, though the whole operation of the Spirit, or source of mental exercise and inward conflict cannot, especially in the infant state, be understood or comprehended, that yet enough is perceptible for our present condition; and if the monitions of the Spirit be faithfully attended to and obeyed, they are seen to be of Divine origin. "Thou hearest the sound thereof." Those

convictions for actual sin—inward disquiet, and fears respecting our future welfare—which the Lord, by His Spirit, excites in the minds of most, or all, at times, are the beginnings of the operation of that power which, if not quenched and resisted, but obeyed and yielded to, would effect the great work of the new birth. But when the Lord has thus awakened the soul, and shewn it its sinful condition, He, the holy Redeemer, must be sought unto, for the perfection of this work. For as those whom our Lord healed of their infirmities, when personally on earth, had to seek Him and go to Him, He causing the fame of His power to be proclaimed, and but a few were healed without this effort on their part, so is His ordinary manner of working in healing our spiritual maladies. Thus, when convictions are felt, if obeyed, they are soon seen to be of God. Inward disquiet and fear do not work redemption, they only awaken the soul, convince it of its malady, and of its need of a Saviour; but the Lord must be turned to, and sought, and waited upon, in the commencement and whole progress of the work of redemption. I trust it was a fresh visitation extended to some, and of favour to the poor feeble instrument.

Sheffield.—I had to say a few words near the close of the afternoon sitting, tending to set forth the advantage of the sincere and upright over the formal or hypocritical professor in the hour of affliction, and privation of outward comforts. The former having their treasure in heaven, their affections placed on things invisible, are enabled, even in these seasons of calamity and distress, to "rejoice in the Lord, and to joy in the God of their salvation."

Doncaster.—The language arose, "How goodly are thy tents O Jacob, and thy tabernacles O Israel." Here we were both engaged. I was led to recommend the desire after, and earnest pursuit of, spiritual gifts; lamenting the remarkably stripped situation of our Society, in this respect, in very many places; expressing my persuasion that the cause of this scarcity is of ourselves; believing that the Father of Lights—the giver of every good and perfect gift—with whom is no variableness, neither shadow of turning—continues to be graciously disposed to fulfil the ancient prophecy relative to the Gospel dispensation: "It shall come to pass afterward,

that I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy—your old men shall dream dreams, your young men shall see visions, and also upon the servants and upon the handmaids in those days will I pour out my Spirit." Our Lord also declared that He was come that we might have life, and that we might have it more abundantly. Is it not therefore probable, if more of spiritual mindedness prevailed, a more ardent desire to live to our Creator's glory, more of a coveting of the best gifts, that we might excel to the edifying of the church—that more of those gifts would be bestowed upon us? I was also led into sympathy with some who, if they were but faithful, would, I believed, be prepared to fill conspicuous stations in the church. I felt great liberty of spirit and freedom of utterance, and solemn peace was the result.

Pontefract.—I had to speak of some of the instructive occurrences related in the life of good King Hezekiah, but had mostly to dwell on that passage where the people on the wall were commanded not to answer the blasphemous Assyrian general—recommending tender minds, who may at times feel too weak to defend their conscientious scruples with arguments, or to assign reasons for their conduct, to be content to keep silence; and rather pour forth their cries in the house of God, appealing unto Him for help and defence, and spreading their condition before Him, as this good king was engaged to do, and experienced deliverance.

Ackworth.—A solemn impression rested on my mind, that many of the dear children, who are now the objects of the tender solicitude of their present guardians, will soon have to leave this school and will be launched forth into the ocean of life, where many may be wrecked, become alienated from the Society, and perhaps plunged into guilt and consequent misery. In attempting to express these feelings, I had to endeavour to apply them for the instruction of those who now have the care of them, and who probably are often tried and discouraged with a similar prospect, when about to resign their charge; as also to endeavour to impress the minds of the dear children with some sense of their danger; and to point out to them the only means by which they may escape it, viz., by endeavouring to dwell habitually in the fear of God,

so that when they may be carried as it were into a sinful world, and placed in situations exposed to temptation, they may feel the language arise, "How can I do this thing, and sin against God?" I felt it an arduous engagement, yet I trust some of them understood me.

Cottingwith.—I had to express a persuasion that awaited my mind in passing along, that many in our Society are depriving themselves of that full flow of spiritual instruction and consolation, which the Gospel dispensation affords to those who are so concerned to dwell in its spirit as to maintain the struggle against wrong things, and a hunger and thirst after righteousness. To these the language is to this day proclaimed, "Ho, every one that thirsteth come ye to the waters! come ye, buy and eat! Yea, come, buy wine and milk without money and without price. Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." We may also remember our blessed Lord's gracious invitation, when He stood and cried, saying, "If any man thirst, let him come unto me and drink; he that believeth on me, as the Scripture hath said, out of him shall flow rivers of living water." "The Spirit and the bride say, Come: whosoever will let him come, and take the water of life freely." By these passages it is evident, that those who feel the thirst, and come to the fountain, truly believing on Christ the Life, and concerned to hearken diligently unto Him, and keep His commandments, may reasonably expect, yea, may be confidently assured, that they will often know the peace which flows as a river, and communion with the Father, and with the Son, in whose presence there is fulness of joy. But this day of outward ease and prosperity tends to beget in many a disposition to turn back into that country from whence they came out, from whence they were measurably redeemed, again to delight in the love of earthly things, or worldly friendship—or to induce in them a state of insensibility and lukewarmness, whereby the struggle ceases—the true relish for spiritual food, the true thirst after the water of life, which was felt in the day of their espousals of their first love, is lost; afflictions indeed will await, either on our own account, or for the "body's sake, which is the church;" conflicts,

profitable conflicts, will await; but even in the midst of these the mind, stayed on God, is preserved in peace with Him; and in the midst of all, enabled to rejoice. J. W. made a lively addition. The excellency, the beauty, the great advantage of full dedication, and the mercy and goodness of God, were in some degree instructively set forth. May I be truly and reverently thankful for all the Lord's mercies; especially for those wherein He has been graciously pleased to fill my cup, and cause it to overflow, I trust, to the edification of His church, and to the glory of His great and adorable name.

Yarm.—"The Lord loveth the gates of Zion, more than all the dwellings of Jacob. Thither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." He often follows with His gracious visitation, especially when met in the assemblies of His people, even unto old age, those who may in some degree have long resisted His strivings, and often slighted His goodness.

Stockton.—The counsel of the Apostle to the primitive believers was revived: "Be ye stedfast, unmovable, always abounding in the work of the Lord;" proceeding to state one great obstruction to our attaining unto, or abiding in, this experience, viz., a too eager pursuit after the accumulation of wealth. Hereby our stedfast abiding under the influence of living operative faith, which makes fruitful unto God, is prevented, and numbness and deadness ensue: our hearts become too intently bent after earthly things. The case of the young man who came to our Lord with an enquiring mind, was introduced, "What good thing shall I do, that I may inherit eternal life?" It appears he had been diligently concerned to keep the commandments, and we read that our Lord "loved him:" yet the answer He gave him appears to our common conceptions hard, and with which most of us in the present day would be equally staggered. "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor; and thou shalt have treasure in heaven: and come, take up the cross, and follow me." He went away sorrowful, for he was very rich. But when we consider the dispensation which was then fast approaching; when the disciples generally sold

their possessions, bringing the amount into one common stock, and remember, that in the persecution which arose they had not only to suffer the loss of goods, but to hazard the loss of life itself for the testimony of Jesus, the hardness of the injunction vanishes, and its reasonableness opens to our view. Although we may not literally be called upon to make the same sacrifice, yet there are other injunctions of lasting obligation:—"Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." We see some whose riches increase, through the blessing of Providence on their reasonable and moderate exertions, and others are without this blessing through excessive striving; and although we see, through the mercy of God, the minds of some of these enabled at seasons to soar above earthly enjoyments, yet there is reason to believe that their usefulness is lessened by their earthly possessions. But when we look around upon the Society, and behold the numerous instances in which excessive accumulation has laid it waste, leading some into the earth, and some into the air, and contemplate the possible result to the future possessors, although the present enjoyers may escape, we long that these should open their eyes, and behold the thousands which lie as it were slain under accumulated wealth—then surely they would tremble at the prospect, and consider by what means they might avert so great an evil. As they were thus engaged, and asking counsel of God, I am persuaded they would see amongst the causes of prevention a more liberal distribution in alms than some of them are in the practice of; and a feeling would be cherished, that the treasures we are acquiring are not for ourselves only, but that others ought liberally to partake. Previous to standing up, I felt so much reluctance to express sentiments so opposed to the prevailing current of opinion and practice, even of our Society, that I was in considerable danger of disobeying my Guide; but feeling my peace was at stake I yielded, and had cause to be satisfied. My dear companion bore his testimony of cordial approbation.

We came home on the 8th day of the 9th month, 1808, where I found my dear wife and children well; for which, and all the Lord's mercies, I desire to be humbly thankful; O that He may be pleased to enable me to follow Him in the way of His leadings to the end of my days!

JOURNEY

WITH JOHN WIGHAM, OF ABERDEEN,

Through the Eastern Counties of England, in 1809.

Previous to setting out on this journey, G. R. attended the yearly meeting in London; after detailing which, he thus writes:—

On 3rd of 6th month, my companion having joined me, we proceeded on the engagement before us, leaving London for Reigate, in Surrey, and the next day we attended the meetings there in silence.

In riding along yesterday, I had to commemorate the Lord's gracious dealings with me in my former journey, in opening for me a door of utterance from place to place, but thought that now perhaps He might see meet to prove me with a different dispensation; yet hitherto I have been frequently comfortable in the prospect before me, being favoured with access to the throne of grace, and sensible that I am not left alone, but that He who sent me is with me. O that I might more incessantly be doing those things which please Him. This precious intimation was of use to me as a confirmation of faith in my subsequent pilgrimage, when deep wadings were permitted to be my lot, having often to travail under great exercise, without being able to gain relief by expression; but thanks be unto Him who everywhere, and in all things, instructs us, both how to suffer want, and how to abound: the former is safe—the latter, comfortable.

Horsham.—In the evening I had some relief in ministry; yet was abundantly sensible of my own littleness and weakness for the service.

The subject before me was the safety and benefit of feeling our dependence on Providence for the supply of our temporal, as well as spiritual wants. In this state of humble trust, being engaged to seek first the kingdom of God and His righteousness, we are enabled to say, "The Lord is my shepherd; I shall not want"—and are, at times, led to implore the Divine blessing upon our endeavours. Being thus preserved in the spirit of prayer, even the outward occurrences of life, instead of overpowering the mind with oppressive care, are made to contribute to our spiritual advancement. If favoured with prosperity, the mind is thus engaged to seek the Lord's counsel and guidance; and in seasons of adversity, humbly to exclaim, "The Lord is the strength of my life, of whom shall I be afraid?" Friends at this place related to us a memorable instance of the goodness and condescension of God, in permitting evil instruments to contribute to the carrying forward of His own gracious designs, and thus causing good to arise out of evil. A man and his wife, who now reside in this neighbourhood, were formerly leading a gay life. Being together at a play, in which the "Quaker" was made the subject of diversion, the player, when about to close his performance, told the audience that if they wished to know anything more about the Quakers, they might read "Barclay's Apology." These two persons went home, sought the book, and, in reading it attentively, became convinced of our principles, and joined the Society.

Brighton.—There is a considerable meeting here; a number of members having been added by convincement of late years, some of whom have become ministers. My dear companion had a favoured time amongst them—and instruction flowed freely. I was much exercised in mind; but attaining to a good degree of patient resignation, the flowing of love towards the townspeople was felt; and, although, from my poor, humbled, stripped condition, I was alarmed at the prospect of such a service, yet waiting quietly, a degree of clearness and strength was afforded, so that I ventured to communicate the prospect to my companion. He had no similar view, but felt nothing to oppose to it. The meeting was appointed for six o'clock in the evening. It gathered slowly; but it was thought there were nearly six hundred people present—generally of the middle

or higher ranks, who were remarkably still. I could scarcely keep out a degree of slavish fear, and had some difficulty in getting quietly settled in mind, but was soon commissioned to stand up, with scarcely more than a Scripture expression or two before me. I felt Divine power to arise, and was favoured, under its influence, to labour, I suppose, for half an hour. My subject was the certainty of death and judgment. We are accountable for our words and actions, yet men in general live unmindful of this solemn consideration; notwithstanding which, the mercy of God was manifested, and His love evinced toward us, in that, whilst we were yet sinners, "He sent His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life." The historical account of these truths cannot be denied by professing Christians; but the experimental knowledge of the Spirit and power of Christ is essential for our redemption and salvation. This was urged in a variety of ways. As soon as I sat down, J. W. was engaged in a lively manner; after which, I had to supplicate. The meeting closed under a precious covering of Divine love. Sensible that I was only a child in this service, I yet had cause for thankfulness. These are indeed awful engagements for me, but I was made willing, through deep suffering, and the Lord wrought in me "both to will and to do of His good pleasure." All glory and praise be ascribed to Him, who is alone worthy, for ever.

LEWES.—Great poverty and weakness awaited; but as I watched unto prayer, a degree of ability was afforded. "In the Lord's presence is fulness of joy, and at His right hand are pleasures for evermore." But, alas, the supineness of man in the search after this heavenly refreshment! Those who were most diligent in seeking the presence of our Lord when He was personally on earth, doubtless partook most largely of His heavenly instructions. If, in meetings, when we are assailed with a spirit of indifference and roving imagination, we do not yield thereto, nor willingly join with our souls' enemies, nor give up the contest, but rather endeavour to draw near unto God, the promise is positive, that such "shall renew their strength;" and abundant experience confirms its truth. We lodged at the house of a valuable Friend, who is a remarkable instance of

zeal in instructing the children of the poor. About four years ago, he established a first day school for eighty children, and has continued, since that period, to conduct it himself, with his two sons and a brother, performing their duty both in the mornings and also between meetings. His noble example seems to have stimulated his fellow-townsmen, who have lately raised a subscription of nearly two hundred and forty pounds per annum, guaranteed for seven years, for the establishment of a school, on "Lancaster's" plan, for five hundred children. The management is principally committed to himself and another person. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Maidstone.—This meeting has not been long established; several of its members have come in by convincement, and one or two from amongst the soldiers. My feelings amongst them were of the pleasant kind; yet I sat both meetings in silence, enjoying the acceptable ministry of my dear companion, who addressed them in a beautiful and instructive manner.

Ashford.—J. W. first spoke on some important and essential doctrinal subjects; after which, I had to address some who perhaps were ready to say, "If these things are so, I do not understand them, I feel nothing of them." Such were reminded, that man in his natural and unregenerate state, cannot understand the things of God, neither can he know them, because they are spiritually discerned. This was the case with many who heard our Lord's parables and teaching. Even the Apostles themselves did not understand many of those things until they were unfolded in their own experience. Those who were feeling thus, were warned against indulging absolute unbelief. I felt commissioned, for their encouragement, to revive the invitation of the angel to the Apostle John, "Come up hither, and I will shew thee the bride, the Lamb's wife." To attain to the privilege of clearly beholding the beauty and excellency of the true church of Christ, and to a right understanding of the mysteries of the Gospel, I believe there is no other way than that which is declared to be so plain, that "a way-faring man, though a fool, shall not err therein;" we must also attend diligently to that word behind us

which points out the path of duty. This is the ladder whose top reaches unto heaven. Let us attentively take the first step of hearkening to this still small voice of the Father's love, this inward monitor, in what it declares to be our present duty: that which it points out should now be done that let us do, in living faith, and that which it forbids (or warns against) let us leave undone. It speaks the will of God to us, and as we thus take the first step, and so proceed by its direction step by step in the same path, we shall soon experience an ascending to that point where we shall know more of the beauty of holiness, and become truly Christ's disciples, and members of His church, and in her be espoused unto Him. Then indeed shall we know of His doctrine, and experimentally feel the truths of the Gospel—they will cease to be mysteries.

Folkstone.—I felt it would be my duty to seek an opportunity to address the townspeople, to which my dear companion seemed to have no objection. One hundred and fifty people assembled, and after a season of quiet silence, I was strengthened to stand forth, a feeble but sincere advocate of the great cause of truth. Subject and utterance were given me, and I was ready to believe it found more ready entrance in the minds of the people than sometimes is the case. I had to treat on the variety of ways in which the inhabitants of this highly-favoured land are called upon for obedience and thankfulness to the Author of all our mercies. In common with the heathen nations of old, God has not left Himself without a witness—in giving us rain from heaven and fruitful seasons, filling our hearts with joy and gladness. He has also furnished us with an abundant means of instruction in the Holy Scriptures, wherein is revealed much of His works, and also much of His will concerning the redemption of man. For these blessings only, if unimproved, may justly be applied to us the language our Lord addressed to the people of Chorazin and Bethsaida. But He hath yet done more for us, in adding to His other gracious gifts that of His Spirit, grace, light, and truth revealed in us, and freely offered for our sanctification and redemption. If, therefore, we neglect to improve thereby, our condemnation must be great. In the retrospect, I can feelingly say, "Hitherto the Lord hath helped me."

Rochester.—J. W. was led into close sympathy with the sincere-hearted, who often experience great poverty of spirit, setting forth the Lord's gracious dealings with His children in leading them into this track. I had to describe a state equally poor and destitute of good, yet arising from very different causes, viz., indolence, luke-warmness, and earthly-mindedness; and had also to encourage all to a more full dedication to the Lord's service, seeing He is yet graciously disposed to choose Zion, to desire her, the true church, composed of the humble and contrite-hearted ones, for a habitation, saying, in the language of the prophet, "This is my rest for ever: here will I dwell: for I have desired it." Thus He is seeking true spiritual worshippers, and to these, however poor in spirit they may at times be, He hath declared—I will bless the provision of Zion, I will satisfy her poor with bread; yea, He will "clothe her priests with salvation, and her saints shall shout aloud for joy."

London Quarterly Meeting.—The meeting for "ministers and elders" was a season of encouragement and instruction. Silent waiting and learning was my duty. The quarterly meeting was very large. The words of the Apostle came before me—"We are not our own, we are bought with a price;" henceforth we should not live unto ourselves, but unto Him who died for us. This applies not to those only who are occupying conspicuous places in the church, but to all who hope to partake of the benefit of redemption by Christ. Such are assuredly not at liberty to live unto themselves, but unto Him who died for them; yet now, as in the Apostles' time, the complaint is too applicable of most, they mind their own things, and not the things of the Lord Jesus Christ. Did we sufficiently surrender ourselves to be the Lord's servants, we should find a necessity to walk more closely in His fear, wherein, undoubtedly, we should discover fields of service open to our view, whatever our station in the church might be. We should first be concerned for the cleansing of our own hearts, and to obtain refreshment for our own souls—and then we should feel constrained to warn others of danger, and to invite them to "Come, taste and see that the Lord is good."

I have had to scrutinise some of my late movements very closely, especially those in London, where I felt less relieved by my ministerial engagement than on most other occasions since we came out. It was one of the most important opportunities we have had. I am satisfied that my exercise was right—also, my view of the subject just; but perhaps it would have been more seasoned with Divine love had I kept my seat a little longer. I apprehend it was good sound fruit, but not fully ripe. Previous to this meeting I was cautioned, by three different ministers, to beware of too much diffidence, in withholding too long what was given me for the people, lest I should lose my opportunity. This advice, well meant, had rather too much place, in urging me to too precipitate a movement. There is no reason to believe that the good cause was at all injured, but that it was not so fully promoted as it might have been. In this, I am confirmed by others. It produced deep and profitable examination, and I felt that, as soldiers engaged in battle, we must expect to be sometimes wounded. The instrument is imperfect, but it is our duty to labour after improvement; and being engaged in service is the most likely means to promote this desirable object. The Lord has done much for me, and is yet graciously disposed, in His own time and way, to do more. This will probably be by permitting me, at seasons, to pass as through the burning fiery furnace. Yet in my anxiety and distress, I was overcome with gratitude in discovering, in the midst thereof, the presence of "one whose form was like unto the Son of God." O how did this cause the tears to stream from my eyes, enabling me to say, "Lord, it is enough, thou art here, even in the midst of the furnace." Thus I was enabled to commit myself into His hands, persuaded that I am in His keeping, even when the pure life is under the greatest oppression.

Epping.—My view was pointed to a halting state, attended with a commission to speak to it, though for whom I knew not. "Why halt ye between two opinions? If the Lord be God, serve Him." Thou who art hesitating, who art "almost persuaded" to give up to serve the Lord, but art afraid that if thou do give up, and enter the strait path, thou wilt not be able to continue to walk therein, do not hesitate—"If the Lord be God, serve Him," He can sustain thee.

We have not an High Priest who cannot be touched with a feeling of our infirmities, but who was in all points tempted as we are, yet without sin, and is able to save to the uttermost all those who are tempted. It is proper for us to doubt and mistrust ourselves, but we may put unlimited confidence in Him, the Lord Jehovah, in whom is everlasting strength. Let us remember that it is said, "The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger." By every act of obedience our light and strength are increased—by disobedience, the reverse. Therefore no longer halt between two opinions, but give up to love, fear, and serve the Lord, and thou may'st rely on His protection and support.*

Stansted.—I had to address the younger class, urging them to consider what they had experienced of that which is described in Scripture as essential to a Christian, viz., dying to ourselves, that we may live unto God. This dying to self is very hard for young men to give up to, the complete reduction of the creaturely will, that God may be all in all. They feel lively and strong; but when the commandment against all sin is felt to go forth, then that is condemned for which they did not before feel condemnation—the sinfulness of sin is discovered, and self is laid very low. The child-like state succeeds, a conversion is effected, and an entering into the kingdom of God, or the Divine dominion gaining ascendency in the soul, is experienced.

Dunmow.—I had to address a state which I apprehended was under strong temptation—tempted to throw aside the restraints of the cross, and almost concluding it in vain to serve God. This is one of extreme danger; for if the temptation be at all indulged, the mind will become clouded and bewildered, darkness will ensue, so that perhaps it will never discover a way back to the path of safety, but be irretrievably lost. The way to escape is now to resist the temptation, and, without reasoning upon it, bend towards God, lying low before Him, and humbly craving His assistance and deliverance. It is promised, that if we thus seek we shall find.

* I have since learned that this communication was spoken availingly, Priscilla Gurney, sister to Elizabeth Fry, owned that it was blessed to her in a remarkable degree.—See Memoir of Jos. J. Gurney, vol. 1, p. 272.

Chelmsford.—A large number of Friends. The meeting proved a season of good to us both, and, I trust, of instruction to the people. The Divine presence was felt very powerfully, holding my mind under close restraint; but way opening for communication, I was, through mercy, guided along through a very narrow path, and had largely to labour amongst them, being principally directed to the younger class, many of whom were present. David's counsel to his son Solomon was revived—"Know thou the God of thy fathers, and serve Him with a perfect heart, and with a willing mind." The great want of seeking after God, and preferring the knowledge of Him, and of His will, and the participation of His spiritual gifts to outward and lower pursuits, was closely urged. Were we more generally to seek, we surely should more abundantly find His kingdom, dominion, and government to be established in us, and over us, and should more often be led to drink of the river of life—the consoling streams of His love; and in the sense thereof we should have to exclaim, with the church in the Canticles, "Thou hast ravished my heart with one of thine eyes, with one chain of thy neck." We should see him to be altogether lovely, and feel engaged at times, and in a variety of ways, to hold out the language of invitation to others. Yea, was this precious experience more desired and sought after, there would be raised up more standard bearers, more ministers and labourers in the vineyard willing to espouse the great and glorious cause. In our silent meditations, in our musings, we should feel the fire to burn, and to constrain us to speak with the tongue, and to praise Him who remaineth "glorious in holiness, fearful in praises, doing wonders." My spirit in the review was clothed with peacefulness and gratitude to Him who is for ever worthy to be followed and obeyed, whose name remains to be a strong tower whereunto we may safely fly for refuge.

Maldon.—My companion had to point out the necessity of regeneration, and the willingness of our heavenly Father to effect this work in us. I had to describe how this is often retarded or prevented by reluctance on our part. An attachment to some darling sin, a desire to retain something forbidden, often obstructs in us the work of God. Paul was engaged to exercise himself, daily, in

keeping a conscience void of offence both toward God and toward man. Many, who are attentive in their duty to their fellow-men, are, it is to be feared, lamentably deficient towards God. It is our duty to seek to love and serve Him. Most of us have our peculiar besetments; some one sin which easily besets. If we indulge it, we are falling short of our duty to God; but were we enough concerned to discover in the light of truth what this is, and sincerely engaged to make war against it, we should find it to lose strength, and a gradual victory would be obtained through Jesus Christ our Lord. For our encouragement, in this painful exercise, let us duly regard His example. Doubtless this was one of the gracious designs of His personal appearance on earth—that He might not only bear our griefs and carry our sorrows, but also set us an example of humility, piety, and self-denial. Were we thus to take Him for our pattern, and endeavour to walk in His steps, we should make greater advancement in Divine things. We should be strengthened by looking unto Jesus, the author and finisher of our faith, who endured the cross, despised the shame, and is now set down at the right hand of God, and ever liveth to make intercession for us.

Witham.—I had to describe the sufficiency and power of God to soften the hard heart. "I say unto you, that God is able of these stones to raise up children unto Abraham." Those who feel themselves in a cold, hard state, may, from this passage, be encouraged to believe in the power of Him to subdue, soften, and break in pieces the hard heart, thereby taking away the heart of stone, and giving a heart of flesh, on which He can and doth write His law. Until this change is made, the law of God is not fully and legibly written, the purity thereof is not discovered. The heart must first be softened, then He writes His law upon it; contrited, and then He puts His Spirit within it, enabling us to call Him our God, and choosing us to be His people. Until this change is effected, in vain do we call ourselves Abraham's children: in vain do we trust to our descent. Nothing will avail to our acceptance with God short of a redeemed mind bringing forth fruits to His honour. None can ever find acceptance without this.

Bocking.—Favoured with a season of instruction, silent exercise

and much refreshment, I was truly enabled to "rejoice in the Lord, and to joy in the God of my salvation."

Earl's Colne.—The condition of the righteous and the wicked or disobedient was contrasted, in seasons of adversity. "Say ye to the righteous, that it shall be well with him, for they shall eat the fruit of their doings. Woe unto the wicked, it shall be ill with him," etc. When Jonah had disobeyed the Lord's command, he fled from His presence. When we resolve to disobey, we stifle conviction. He took ship, a storm arose, there appeared imminent danger, but he, a poor bewildered creature, was unconsciously asleep. The seamen, as is common in seasons of affliction, resorted to prayer, but they had to arouse Jonah—"What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not." He appeared to be in a state of despair, and almost regardless of his life. He knew that for his sake this distress had befallen them. When transgressors have to be punished, even the righteous are often made to share in the affliction. The sailors, at his request, cast him into the sea; but the Lord miraculously interposed for his preservation. When his distress was greatest, then he cried, as out of the midst of hell, and the Lord heard him. But no poor sinner, who thus resolves to stifle conviction, can assure himself that he shall thus be dealt with. He may be permitted to be bewildered, darkened, and hardened, until the whole body is full of darkness, and thus he may finally perish. How beautiful is the contrast in the case of Hezekiah. He also was repeatedly involved in deep affliction, but he could fly for refuge unto an unfailing helper. He had access unto a throne of grace, and could humbly present his appeal. "Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight." How precious is such a condition under such circumstances. May we all more and more aspire to it.

Colchester.—My engagement was an attempt to describe the two powers which are centred in man for the sovereignty of the soul: the power of God, and the power of death and darkness. In a considerable degree, it appears to be left with himself to award the victory

to whichever he may choose. What an awful consideration is this! How great the importance of his decision! If he yield to the strivings of the Lord's Spirit, and willingly enlist under His banner, he may wage a war against the powers of darkness, which shall finally prove successful. He may indeed sometimes be permitted to be foiled and overcome, but as he carefully maintains his allegiance, and enters into no treaty nor alliance with the enemy, but through the power of grace, from time to time afforded to the seeking humble mind, continues the warfare, and maintains the struggle, he will find his love and zeal in the Lord's cause to increase and gain strength, and his evil propensities gradually to weaken, and, in due time, the Lord will take to Himself His great power, and reign triumphant.

Ipswich.—This proved a good meeting. Previously, discouraged feelings had awaited, because, in my private retirement, I could not attain to that clear evidence of the Divine presence which I ardently longed for. But when on my feet, the Lord was graciously pleased to strengthen me, and I was again enabled, with life and vigour, to advocate the good cause, and was led to set forth the unspeakable goodness of God to the willing and obedient. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." But the want of entire dedication prevents many from experiencing that enjoyment of the Divine favour, which is the earnest of an unfading and endless inheritance in the regions of the blessed, and causes them to be entangled with the thorns and briars of the wilderness. Parents were also particularly addressed, in a renewal of solicitude often felt, that I may be enabled to teach my own dear children, by example and precept, the law of the Lord, and the fear and love of their Maker; and I had to admonish parents to beware of turning the feet of their charge, in any degree, out of the right path. "I raised up of your young men Nazarites, but ye gave them wine to drink." They are given to us in a great degree of comparative innocence; their tender minds are often early visited with a sense of the Lord's will. How lamentable, then, if we, their parents, should be, in any degree, counteracting these impressions, or proving as stumbling-blocks in their way. Let us then in an humbled state, as did the Jews, when

returning from captivity, be often engaged to sit, as by the side of the river, and beseech the God of heaven to shew us the right and true way, for ourselves and for our little ones.

Leiston.—My portion in the service was to offer a few observations on the evil tendency of envy. It is an evil, to which all are liable, to be tempted. Cain envied his brother Abel, because his sacrifice met with acceptance when his own was rejected. The remonstrance with Cain, while it severely reproves this envious disposition, clearly evinces that no offering or sacrifice is acceptable to God, unless it be accompanied with well-doing. The Psalmist also was beset with this weakness—"My steps had well nigh slipped, when I saw the prosperity of the wicked;" but he was favoured to escape the temptation by flying to his constant refuge. When he went into the sanctuary, then saw he their end." Thus, when any poor pious mind is discouraged, in contrasting its condition with that of others, by entering into the sanctuary, and there taking a view beyond the narrow confines of mortality, it is enabled to return and discern between the righteous and the wicked, between him who serveth God, and him who serveth Him not. "In that day when I shall make up my jewels, saith the Lord, I will spare them as a man spareth his own son that serveth him."

My engagement on first day morning was to point out the danger of delay, when the mind is favoured with a renewal of Divine visitation; and to describe the manner in which reformation has been effected in former ages, often by the mind of one or more individuals being stirred up and prepared to promote it. Such was the case with Ezra, Nehemiah, Daniel, and his companions, and with many others. They, when young in years, were careful to abstain from the king's meat, from all that was likely to involve them in any defilement or violation of the laws of their God. As they were thus exercised in humility and fear to tread the paths of self-denial, and to walk humbly before God, He was pleased to fill them with an excellent spirit of wisdom and understanding, and to make them, in due time, as shining lights even amongst the heathen; and when, from allegiance to their God, they were subjected to cruel persecution and great danger, He was with them, and stopped the mouths of

lions, and quenched the violence of fire. When Nehemiah was engaged to repair the breaches in the wall, the people had many enemies; but each did "a little," so the wall was "joined together"—and in due time, by Cyrus, the temple was raised out of its ruins: but these are often seasons of great affliction—there must be great dedication, and sometimes but little reward. There were neither wages nor hire for man nor for beast, nor any peace for him that went in or came out, in the day when the foundations of the house of the Lord were laid. So must there be great self-denial and devotedness in those who thus engage in the work of reformation.

Bury.—My service here was under great weakness and discouragement; yet an openness in the minds of the people, and a degree of precious feeling awaited. The pious examples of Daniel and of Jacob were brought before me, with Jacob's humble petition, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, then shall the Lord be my God."

At the close of this meeting my companion intimated a desire to have the neighbours invited to a meeting in the evening. The house was crowded, and J. W. was engaged in testimony. When he had closed, although much weakness had previously awaited my mind, I felt clothed with strength and utterance. The necessity of repentance, previous to the full reception of the Gospel call—the nature of repentance, not merely conviction and remorse for sin, but these, accompanied with sincere desire after amendment, and great humility and self-abasement before God, contrition of spirit, and the sense of our need of a Saviour. This need must first be felt, before the way of life and salvation can be clearly and fully unfolded to us. "All have sinned, and come short of the glory of God." He hath concluded all in unbelief, therefore repentance is universally necessary. This is pointed out by the sacrifices under the law, which were required to be offered for all, or by all. Our Lord, also, in a very pointed and pathetic manner, describes the universal necessity thereof. "Suppose ye that these Galilæans, whose blood Pilate had mingled with their sacrifices, were sinners above all the Galilæans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen,

upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish." When true repentance is felt, and the guilt of sin to be exceeding heavy, then is the gracious invitation of Christ acceptably heard in the soul, "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls: for my yoke is easy, and my burden is light." How different is this humility and meekness, unto which Christ calls His followers, from that pride and self-exaltation which generally prevails, even amongst professors of Christianity. But the cross must be submitted to in this and all other respects wherein His holy will is made manifest unto us, and when we yield thereto freely, hard things become easy, and bitter things sweet, so that we feel indeed His yoke to be easy, and His burden light.

I may add, that out of exceeding weakness I was made strong for the service. Glory be ascribed unto God, who is for ever worthy. I felt much relieved by these two meetings. Day and night, summer and winter, succeed each other. May I trust in Him whose covenant is with both—whose everlasting arm is seen to be underneath.

Baldock.—The humble, abased state was described, which the truly quickened mind is often brought into, from a sense of its insufficiency of itself rightly to do the will of God. Such appears to have been the state of the prophet when he exclaimed, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. O Lord correct me, but with judgment; not in thine anger, lest thou bring me to nothing." Such also was Habakkuk's state—"I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved." We are created dependent creatures, even for our outward sustenance. The Lord can veil the sun, and withhold the rain, and then the fruits of the earth would fail, and, if continued, the whole animal creation would perish. As for our outward and temporal, so for our inward and spiritual food: it is not of ourselves, it must be sought from God.

Hitchen.—I had to speak of the wilderness state, the variety of causes, the danger and advantage of it. It is sometimes of God. "He hath led me into darkness, but not into light." He leads them as the blind by a way which they knew it, and into paths which they have not seen. When tried thus, the soul can only wait in patience, until a way is opened for its relief. We must walk by faith, not by sight. When the people of Israel were brought out of Egypt, to the borders of the Red Sea, they were in this condition. They had followed and obeyed their leader, yet they appeared to be brought into great difficulty, surrounded on all sides. Here was an exercise of faith and patience. He tried them, but did not forsake them. He caused the sea to stand as in heaps, until they passed over. Human reason would never have invented this mode of deliverance. Afterwards, a long wilderness travel awaited them, with many privations—want of bread, of water, of flesh—of things necessary and desirable, with many dangers and trials. Gold is tried in the fire, and acceptable men in the furnace of affliction. He chooses them in the furnace, He sees then what they are, He discovers the secret inclination of their minds; He gives their vineyards from thence, fields of labour and of fruitfulness, and the valley of Achor for a door of hope.

Hoddesdon.—The nature and importance of true worship were set forth. It requires our deepest attention, and great sincerity and purity of heart; and when this is attended to, it is a most profitable exercise.

Hempstead.—I endeavoured to shew the value of seeking true and substantial peace—above all other things, peace of conscience, peace with God. When laid upon a dying bed, how precious shall we feel this peace to be—this seal—the Lord's Spirit bearing witness with our spirit that we are His. How different the state of those who, stung with remorse, are ready to say to the mountains, "fall on us, and to the hills, cover us." "The spirit of a man will sustain his infirmity, but a wounded spirit who can bear?" May we carefully avoid this dreadful condition, by bringing our deeds to the light, and our works beforehand to judgment, that thus we may experience our sins to be washed away through living faith in Christ, and our feet turned into the paths of peace.

Bugbrook.—Here I was engaged, perhaps as much under the baptizing, efficacious power of truth, as has been my experience on any occasion during this journey. "Many are called, but few are chosen." They shall come from the east and from the west, from the north and from the south, and sit down with Abraham, Isaac, and Jacob in the kingdom of God; but the children of the kingdom shall be cast out. And why? Because they reject the call—the invitation—as is set forth in the parable of the supper. And to what are we thus invited? To those mansions where "sorrow and sighing shall flee away"—to that city where tears shall be wiped from all eyes—where there shall be no need of the sun, nor of the moon; for the Lord God and the Lamb are the light thereof—where we may drink of the river, pure as crystal, flowing from the foot of the throne. To what higher enjoyment can we be called? What more delightful can we conceive? But ere we can find admission into those blessed regions, we must be prepared for them—and how? By submitting to those fiery baptisms by which the light, chaffy nature is consumed, a separation from the dross and all that is contrary to the will of God. Then shall we experience heavenly consolation, even whilst on earth, and know the "seasons of refreshing from the presence of the Lord." We shall be favoured with a precious evidence that our sins are blotted out, and shall know a partaking of the streams of that river which refreshes and makes glad the whole heritage of God. Thus should we become indeed baptized with the Holy Ghost.

Castle Donnington.—The meeting was a refreshing season both in silence and in ministry. I had to set forth the benefit of united exercise, in tending to draw down the Divine presence upon our religious assemblies. How gracious was the promise of our Lord, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them." I had also to recommend secret retirement, in order to feel the Divine presence.

Derby.—This is a meeting of convinced Friends. They are a serious company, and I hope will be careful to adorn their profession. J. W. had to communicate in ministry to them.

Furness.—A truly favoured season in ministry. "O the hope of Israel, the Saviour thereof in time of trouble, why shouldst thou be

as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?" The soul, in which ardent desires are raised after God, thinks it has too little of His presence. From such He may appear to withdraw, yet He is ever near them; He continues to be their hope and their Saviour in every time of trouble. If He veil His face in the day of distress, He secretly sustains. How precious and how desirable that we should use all possible diligence to secure such a friend, such a protector. Affliction and trouble overtake all; but how can they, who forget God in prosperity, and do not live in His fear—or, if professing to serve Him, do it supinely or carelessly, how can such fly to Him in the day of distress? Some such as these, indeed, do so, and find Him yet gracious; but how must confusion cover them when they remember their past conduct. Let us then endeavour to avoid such a state, by walking in His fear in time of prosperity. So will He indeed be our hope, and our Saviour in the time of trouble. If we neglect this, our incumbent duty, we may be left hardened and desperate. When the day of visitation is over, affliction and distress may only augment our torment, without tending to turn our heart unto God. "They gnawed their tongues for pain, and blasphemed the God of heaven." We cannot flee from Him. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. The darkness and the light are both alike to thee." Thus God is universally present, He fills all space and all time. He is near to the righteous for their support; to the wicked as their reprover; and to the finally impenitent as their judge and punisher: a consideration which may justly comfort the faithful, but surely ought to alarm the careless and disobedient.

Chesterfield.—I had to recommend the close consideration as to which way we are journeying—forward, to that city whose builder and maker is God, "whose walls are salvation, and whose gates are praise;" or backward, to the world—for we may be drinking in its

spirit, even in a very refined mixture, whilst perhaps we are making a fair, and even a high profession amongst men.

SHEFFIELD.—First day. Previous to the morning meeting, the interment of my uncle, William Richardson, took place, which occasioned it to be larger than usual. It was, to my apprehension, a favoured meeting. I had to revive the pious wish of David, "Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men." Also, that gracious view of the Divine glory, with which Moses was, at his own request, favoured, when he saw the glorious majesty, and heard the holy name proclaimed—"The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth." Thus He glories in those gracious attributes—mercy, longsuffering, and goodness. If men did but see this, they would be constrained to admire and love God; but it is the pure in heart alone who can rightly see God; yet in Him "we live, and move, and have our being." Of His bounty we all partake—by Him we are fed—and, above all, notwithstanding the rebellion of man, slighting the many calls of God's love, and resisting the strivings of His Spirit, He yet spares long, and is kind, He delighteth in mercy, and continues to be a gracious, longsuffering God. Surely all who know they have sinned, and believe in Him, may discover this. Although they cannot behold the fulness of His glory, His holiness, His majesty, yet they may discover, yea, they cannot deny, His longsuffering and goodness. Ought not this—His gracious forbearance—to lead them to repent? to love and admire His goodness? to cease from evil, and to learn to do well, in uprightness of heart? Then would they be enabled to see more of His glory. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Previous to our approaching Sheffield, and whilst we were deliberating whether or not to pass it by, I beheld it as a very important field of labour, and well remembering how I felt, and how little relief I obtained when there last summer, I was led fervently to supplicate that the Lord would be graciously pleased to open a door of relief for me now, and felt willing, that if He would be pleased to grant this request, it might, if He saw meet, terminate my public labours

at this time. He graciously heard my prayer, was eminently near me in that large meeting, and strengthened me to proclaim His goodness and mercy, I believe, to the softening of the minds of many; and, having thus granted my petition, He has been pleased to lead me along, through the few other meetings we attended, in silence. His will be done, now and for ever.

Wakefield.—My companion was much favoured to divide the word. It appeared to be a day of renewed gracious visitation to several present, who were exceedingly tendered. My mind was in a very tried condition. Before meeting in the morning, I had been favoured with a solemn feeling of good; but now, in meeting, I felt deserted; the preserving arm seemed withdrawn, so that my poor mind was left as a prey to its enemies, tempted, and buffeted. An excessive hankering after home was amongst its besetments. Although I did feebly endeavour to strive and watch, desiring good, yet I had to behold the people around me weeping under the powerful operation of the living word, whilst my poor mind was thus tossed with tempest—its support, its stay, its consolations appearing to be nearly withdrawn. After meeting, painful feelings and deep scrutiny ensued, when I had to believe the dispensation was permitted to humble and to make me fully sensible of my total insufficiency for my own preservation, and that all I am, have been, or ever can be, that is good, is of God alone, through the operations of His grace. He alone can rightly call, qualify, and send forth in His own service; and should He wholly withdraw from us, the evil propensities of our nature would again revive, gain strength, and predominate. O Lord my God, be pleased, therefore, never to leave or forsake thy poor, unworthy servant.

Thus has terminated this engagement. On an impartial review, I am fully satisfied that I have been moving about in the path of duty. Were I to judge by what nature would prompt, I might acknowledge that although many seasons of favour have been afforded, many also have been experienced when there was little or no ability to advance the good cause. In many places, probably no trace may be left of my visit, little or no lasting impression having been made, where, if I have laboured, it has been in suffering and

weakness, and but as another shade in that cloud of witnesses, visible indeed to the anointed eye, but probably imperceptible to, and forgotten by, the very class for whom I was exercised, and whom I addressed as a witness for God.

The principal service evidently rested with my endeared companion. Probably in many places it was his last visit. I have often preferred his service to my own, being made willing to be as a servant of servants; and, being persuaded, that it has been thus in the line of Divine appointment, may I reverently bow to His blessed will, and for ever resign myself to His disposal, who doeth all things well. Amen.

JOURNEY

WITH SOLOMON CHAPMAN, OF SUNDERLAND,

To Ireland, 1811.

I left home, in company with my friend, Solomon Chapman, of Sunderland, on the 12th of 4th month, 1811, and proceeded direct to Kendal. We were kindly received by George and Deborah Braithwaite. I remembered, with lively sensibility, the remarkable manner in which G. B. spoke to my condition the first day preceding my mouth being opened in public ministry, when he was at our meeting, in Newcastle, in the 2nd month of 1793. We much enjoyed the conversation of D. Braithwaite, and the interesting anecdotes which she related of Francis Howgill, which she had heard from the mouth of James Wilson—of his fortelling the ruin which should overtake one of his principal persecutors, the Justice at Grayrigg Hall—how his mansion should become a desolation, and his children be brought to beg their bread; which James Wilson lived to see literally fulfilled, his house lying desolate, the habitation of owls and jackdaws, and his daughter bronght to beg her bread in the streets of Kendal; and of James Wilson being accustomed to give her double alms in commiseration of her deplorable case. Before leaving our friends, at Kendal, I had to attempt to excite to more entire dedication those who may have measnrably known and submitted to the influence of redeeming love and power. The Divine life prevailed with a degree of vigour, that inspired me with an affectionate boldness, in recommending this highest and best of all our privileges whilst inhabitants of the Lord's earth.

Liverpool.—In the week-day meeting, ability was afforded to minister, I trust in the fresh springings of the pure and precious gift, as also in a visit to a sick Friend, so that I thought we might thank God and take courage. We paid a few social visits.

Dublin.—At this yearly meeting we met a strong band of fellow-labourers. We find, by historical records, that in all ages the number of those who have submitted entirely to the purifying influence of the unchangeable truth, or, in other words, to the Spirit of Christ, who is "the Way, the Truth, and the Life," has been very small. Its operation is to purify and cleanse from iniquity, and so to prepare us for admission into those regions whereinto the unclean and impure cannot enter. The reception of this spirit, in the minds of men, has been, and is, very various. So it was when our blessed Lord was personally amongst men. Some came to Him by night; they dared not be seen seeking Him, or owning Him, as their instructor, in the day time; their minds were in degree touched with a sense of His power and wisdom, yet they were ashamed to own it. Others there were who followed Him; but when He came to unfold to them the mysterious doctrine and spiritual nature of His kingdom, they could not bear it, but turned back and forsook Him. A very few were more patient and faithful: these, believing in Him as the promised Messiah, and that He only had the words of eternal life, followed Him more closely. But, alas, how frail is man! When He came to be led as a lamb to the slaughter, and as a sheep before her shearers is dumb, opened not His mouth; when, as was foretold of Him, in His humiliation His judgment was taken away, then nearly all these, even His most attached followers, forsook Him and fled, and one of them even positively denied that he knew Him, so great at that hour was the power of darkness, when the Lord of glory was about to pour out His soul unto death for the fallen race of Adam.

Amongst the opposers and persecutors of Christ and His church in the present day, there is great difference. Some there are who stone them, who as it were, kill and crucify His faithful witnesses, and others who only consent unto their death. The language of the martyr Stephen was very bold, but very true—"Ye stiffnecked and

uncircumcised in heart and ears, ye do always resist the Holy Ghost." Though few in this day, and especially amongst us, as a people, would willingly act thus, yet the opposing, persecuting spirit is the same in its spring and source in all ages. Those who persecuted our Lord and His immediate followers were many of them descendants of His faithful servants, Abraham, Isaac, and Jacob, and of those who had seen His wonders in Egypt, and in the wilderness. In this day, when we resist the strivings of the Lord's holy Spirit, and stifle conviction, then are we in the spirit and temper of those who sought to kill and destroy the Holy One and the Just, and are preferring the father of lies, who was a murderer from the beginning, even him who stands ready to triumph in our destruction. When, in company with such as act thus, we silently connive or wink at their iniquity, then are we in the spirit of those who consented unto His death. Yet the Lord is long-suffering and gracious, He seeketh to gather us even as a hen gathereth her brood under her wings; His love is great; He, who spared not His own Son, but delivered Him up for our offences, stands graciously disposed, in Him, freely to give us all things necessary to life and salvation. "What manner of love" is this, saith the Apostle, which "the Father hath bestowed upon us, that we should be called the sons of God." We are all His sons and daughters by creation, and He is graciously seeking to make us so by regeneration and adoption. May we be touched with a sense of His adorable love and mercy, and be willing to follow Him in the regeneration, so shall we be enabled to walk with Him in newness of life.

During the sittings of the meeting, much instructive observation was made, and a comfortable degree of holy solemnity prevailed. At one of the sittings, when the fourth query, on the duty of parents, was before the meeting, I was constrained to stand forth. "Be ye not conformed to this world," was the language of an Apostle; "but be ye transformed by the renewing of your minds." As that living power which regenerates and redeems is yielded to, the transformation from the world and its spirit is experienced; a deadness to its allurements takes place; and in reverence before God, and in His holy fear, the cross is borne, the shame and contempt of unregenerate

men are willingly endured for Christ's sake; hence a transformation, by the renewing of the mind through the power of the Holy Ghost, is witnessed. When Friends engaged in business do not use diligent and upright endeavours to liberate their servants and dependants, or their children who are in their employ, to attend meetings on week-days, in all cases where they are members of our Society, to such they say in the expressive language of conduct, that they esteem the things of time to be of higher importance than attention to such religious duties. They prove, by their practice, that they prefer business, as the means of acquiring this world's treasure, before that inheritance which is incorruptible, undefiled, and which fadeth not away. Under the law of Moses, great and costly sacrifices were required. Not the lean, the blemished, the blind, but the very best of their flock; the first fruits of their vintage and of their harvest: hereby they were to have their obedience, their love, their allegiance to God proved; they were to love Him above all, and honour Him before all.

A concern of an unusual nature attended my mind during one of the sittings, viz., to pay a visit to the women's meeting. This has rarely fallen to my lot. The meeting concurred, and an appointment of some men Friends to go with a document to the women's meeting, made the way easier. My companion also united in the engagement. Though this requiring felt to me awful, yet the pressure of necessity left me no alternative. The subject chiefly before me was that of ornamental dress. The serpent, who beguiled Eve in his subtlety, continues to deceive many on the subject of dress, persuading them that restrictions relative to it are not of religious obligation, or required of God, contrary to the express testimony of the Holy Scriptures. Our Lord enjoined His followers to take no thought for the body, as to what they should put on; "For," saith He, "after all these things do the Gentiles seek;" and be ye not like unto them. The minds and affections of His followers were to be redeemed from such things; from an inordinate pursuit after or delight in them—"But," saith He, "seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The inspired Apostle admonished his believing sisters not to

let their adorning be that of plaiting the hair, or wearing of gold, or the putting on of apparel, but rather with good works, as becometh women professing godliness.

Enniscorthy.—After a season of deep wading, I had to describe the possibility of getting into a state in which, through long continued rebellion, the checks or reproofs of conscience are but seldom felt, it having become, as the Apostle describes it, as it were "seared with a hot iron," callous, and without sensibility. Those who are in this condition are willing to believe that the Almighty takes no notice of their conduct—that it is beneath Him. They are ready to say, as some formerly did, "The Lord seeth us not: the Lord hath forsaken the earth:" He will not do us good, "neither will he do us evil." Thus habituated to slight His reproofs, the Spirit becomes quenched, and such are permitted to go on in their sinful course until the day arrives when Providence interposes and they are awakened. But it is possible that this may not be until the day of visitation is over, and it is too late for availing repentance. The angel of the Lord may meet with us as between two walls, in a strait place, in which there is no more the possibility of escape: it may be when the eternal state is full in view, and nothing to be seen or felt but the frowns of an offended God as it were uttering the terrible language, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh." There is another and a very different state when some may be ready to fear that the Lord hath forsaken them—His poor, tempted, tossed children, who are at times ready to conclude that God hath forgotten to be gracious, or that He hath in anger shut up His tender mercies. Let such wait on God in patience, and lie low at His footstool. We are placed on this earth in a state of trial and probation, and God deals thus with us for wise purposes. He notices the manner in which we demean ourselves when under trial. We are, to a considerable extent, free agents, at liberty to choose the good and refuse the evil, or the reverse. If, in the hour of trial, we are steadfast in the faith, keeping the word of His patience in true humility before Him, then in His own good

time, He will cause the dispensation to be changed, and enable us to rejoice in His wisdom and goodness. Then doth He revive the spirits of the humble and contrite ones. He beholds them in their darkest night of desertion, He knows their bitterest conflicts. "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God. Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding." He sleepeth not by day, nor slumbereth by night; He is ever awake to the wants and the distresses of His children. How full of consolation are these precious promises of a faithful God. I felt discouraged and dejected; but being favoured to abide patiently under mental exercise, ability was at length afforded to plead with affectionate earnestness. We read that it was the saying of a weak, unstable man, "Let me die the death of the righteous, and let my last end be like his." However some may be disposed to take their fill of the enjoyments of this life without restraint, may even cherish the foolish hope that there is no future state of righteous retribution, and that, when the period of their existence here below shall terminate, they shall cease to exist; yet there are moments when even these must fear that possibly they may be mistaken, and when they may be led to perceive that they who walk in the love and fear of God will, when the end comes, be in the more safe and desirable state. Many are constrained, there is reason to believe, at least secretly, to desire that they also may be permitted "to die the death of the righteous," and it is well for all to cherish and encourage such reflections and desires when they are kindled in the breast. It is well for us all often to remember and consider our latter end; to remember the time is coming when even hardened and impenitent sinners will be compelled to behold and to endure the anger of an offended God; when, as our Lord foretold, they will be ready to call upon the mountains to fall on them, and on the rocks to cover them from His avenging indignation. If we wish to die the death of the righteous, we must be willing to live a righteous life, otherwise it is impossible, in the very nature of things. When the awful summons is sent to

the house of the righteous he is enabled to appeal to, and to intercede with, his Maker, to whom he is already reconciled, through living faith in the blood of the Lamb, and by submission to the influences of the Holy Spirit. He can say with Hezekiah, in the integrity of his soul, "Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight." He knows indeed, more clearly than did the afflicted king, that no works of ours are availing, but that the salvation of the soul is, through pure unmerited mercy, for Christ's sake; but this mercy the pious soul feels to be extended, his heart does not condemn him, because he is in Christ Jesus; therefore hath he confidence towards God. It is not so with those who have forgotten the Lord, who have lived in sinful pleasures, who have resisted the strivings of the grace of God, and quenched His Spirit. All with them is dark dismay. They become convinced of their folly, but it is too late. As the tree falls so it lies; as death leaves judgment finds. If we die in our sins, where Christ is gone we can never come. The door is shut, and in vain will such cry—"Lord, Lord, open unto us." I had to believe there were some of another and better class present at this meeting, who were truly to be sympathised with; who might at times be almost ready to conclude themselves alone. For the encouragement of these I had to revive the case of the prophet Elijah. How deeply tried must he have been, when he pleaded that he might die, saying—"The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." Then it was that encouragement was poured into his disconsolate mind. The Lord's children are often hidden, even from each other. "I have left me seven thousand in Israel, all the knees which have not bowed down unto Baal, and every mouth which hath not kissed him." These were indeed a small proportion of the whole nation; but even to know of these was great consolation to the afflicted prophet. Thus the Lord sees His children, and comforts and supports them in their deepest distresses.

Ross.—A good number of Friends being assembled, I had to

mention part of a very short testimony which I remembered to have fallen from the lips of my own dear father in our meeting at Newcastle—"Nothing can satisfy the immortal soul but the immortal God," and, as said the poet—"'Tis immortality, 'tis this alone, amid life's pains, abasements, emptiness, the soul can comfort, elevate, and fill." All earthly gratifications, enjoyed without some sense of the blessing and favour of God, will ever proclaim unto man this language, "This is not the place of thy rest;" they leave the poor mind in disquietude. How emphatically does the Apostle describe the condition of man who, when thoroughly awakened, and before he has witnessed the victory of faith, is ready to exclaim, "O wretched man that I am, who shall deliver me from the body of this death?"

Waterford.—I entered this large meeting in a truly humbled state, with strong cries for Divine assistance for the service, and it was mercifully granted. With what holy admiration did David exclaim—"What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou hast made him a little lower than the angels, and hast crowned him with glory and honour:" and as in Job, "What is man, that thou shouldst magnify him? and that thou shouldst set thine heart upon him? and that thou shouldst visit him every morning, and try him every moment?" That Almighty God, who is infinitely blessed in Himself, and who is surrounded with an innumerable company of saints and angels, and of the spirits of the just made perfect, singing praises and hallelujahs to his great and excellent name, that He should yet deign to regard poor frail man and evince such solicitude for his recovery, notwithstanding his frequent rebellion, is indeed wonderful mercy. Yet not only is it so, but how gracious is His language concerning His people, when He declared by the mouth of His prophet—"The Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever; here will I dwell, for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread; I will also clothe her priests with salvation, and her saints shall shout aloud for joy." Surely this was adorable mercy and wonderful condescension; and doubtless, in the present day, it is the Lord's will that Zion's

stakes should be strengthened, and her cords lengthened, that they who are as pillars in His house, or as stakes in His tabernacle, should be firm and strong, from whom cords of Gospel love may be stretched out to encompass an increased number within the curtains of His tabernacle, His true loving church. But if such wooings, such tender entreaties continue to be by any rejected, how will their misery be increased by the remembrance thereof, when, as our Lord declared—They shall see them coming from the east and from the west, from the north and from the south, to sit down with Abraham, Isaac, and Jacob in the kingdom of God, but they themselves cast out. And why are they cast out? Because, when the Lord would have gathered them, even as a hen gathers her brood under her wings, they would not. We left the Friends of Waterford under a precious feeling of cementing love.

Clonmell.—This meeting is composed of about forty families of Friends. It proved a day of labour to me, and of deep instruction. I had impressed upon my mind a lesson which, I apprehended, was designed for the instruction of some who either are already or are about to be called, to labour in the work of the ministry. I had to set forth the necessity, not only of great dedication of heart, but also of resignation to the Divine will, either to do or to leave undone; a willingness to be employed, or to remain the Lord's time, in the humble waiting state, as the great Head of the church may be pleased to appoint. For, as saith the poet—

> ——————"God doth not need
> Either man's work, or his own gifts; who best
> Bear his mild yoke, they serve him best: his state
> Is kingly; thousands at his bidding speed,
> And post o'er land and ocean without rest;
> They also serve who only stand and wait."

It is worthy of remark, that he who is styled one of the greatest of prophets who lived upon earth, spent a very large proportion of his time in private retirement. Our Lord Jesus Christ also was about thirty years of age before He began His public ministry. Both were either in the desert, or in privacy, until the time of their shewing unto Israel. I had also to address another state. It is said, we are

not our own, we are bought with a price. If so, let us not withhold from Him who bought us, that which is His undoubted right, His peculiar prerogative, even the government of the heart. How emphatic is the language of the Psalmist—"Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name."

YOUGHAL.—The morning meeting on first day was evidently owned with the extension of heavenly regard, under the feeling of which we were enabled to labour, I trust, instructively. My principal subject was the parable of the marriage supper. The message was sent to call those that were bidden, but they made light of it. They began to make excuses. One pleaded his farm, another his merchandise, and a third his lately married wife: all pleaded necessity. We are very liable to overrate the necessity of attending to the wants of the body, when it is to the neglect of higher enjoyments. We are called to the marriage, a goodly table is provided, and we ought not to slight or despise it. There is reason to believe that in this parable, our blessed Lord meant to represent the Father Almighty by the king or nobleman, Himself by the Son, and the church as the bride. When the sense of the blessed union between Christ and His true church is felt, there is great joy in believing. There is a spiritual communion of Divine consolation in the soul, and all the professing members of the church are invited to partake thereof. But true it is that many despise the heavenly call, pleading their outward avocations, their social enjoyments—things lawful in themselves and innocent, but to be surrendered or left at the call of Him who gave them. The messengers were next sent to the streets and lanes of the city, to the highways and hedges, and were commanded to bid as many as they should find, and the wedding was furnished with guests. They brought, as they were commanded, the poor, the maimed, the halt, and the blind. They called them, and they came. It is when we are made sensible of our infirmities, and feel them oppressive, that we are made willing to accept the Lord's gracious invitations; but, alas, all who seem to accept the invitation are not finally welcomed. The King comes in to own His guests with His gracious presence; His penetrating eye discovers one among them who has not on the

wedding garment. He is able and willing to clothe all whom He thus calls with the garment of His own righteousness, not theirs; not self-righteousness, but that which He puts on them through the obedience of faith, and sprinkling of the blood of Jesus, and without this robe they are but hypocritical professors—and when He, who cometh to judge the secrets of men, shall look upon them, their iniquity will be discovered. "I will open rivers in high places, and fountains in the midst of the valleys. I will pour my Spirit upon thy seed, and my blessing upon thine offspring. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy upon thee." This was a precious opportunity. If the sap be drawn off from the root by what in plants are termed suckers, the vigour of the tree is impeded. I fear the love of this world has thus drawn the hearts of many from God, and from an abiding in Christ, the vine of life.

In meeting on first day morning, I had to labour largely, though with difficulty, from having taken cold so as to affect my voice. The prophet, expostulating with the Lord's peculiar people, had to declare—that the Lord's hand is not shortened, that it cannot save; neither His ear grown heavy, that He cannot hear. But sin is the partition wall between God and His creature man: this it is that obstructs the current of Divine love and life in individuals, and through them, in our religious meetings. How often is this obstacle to be sensibly felt there. It was said formerly, that "the sin of Judah is written with a pen of iron; and with the point of a diamond; it is graven upon the table of their heart, and upon the horns of your altars." It is not only written on the heart in the book of conscience; but when we endeavour to approach the Divine presence, we have there also to behold it engraven as on the horns of the altars, rising up in painful memorial against us and obstructing that communion with God, and access to Him by prayer, which the faithful and obedient are graciously permitted to enjoy. Under such circumstances we are liable to feel discouraged, and turn from the sight, and thus the poor mind is prone to wander abroad, dry, barren, and lifeless. Coming to meeting, and sitting without refreshment, we

return with but little benefit, as God cannot permit a rival to exist, which, by having the preference in our affections, will continue to draw the soul from Him, and from obedience to His holy law. It is well for such closely to examine what is the sin that is thus forming a separation between God and the soul. Most have some peculiar besetment; some in one thing, and some in another. To this the attention of the sincere disciple of Christ will be most especially turned. We are to lay aside every weight, saith the Apostle, and the sin which most easily besets us, and run with patience the race set before us. In the case of many in our Society, shunning the cross is this sin. We are ashamed to own our Divine leader in His requirings before our fellow-men, and thus we grieve and offend His Holy Spirit, and prove ourselves unworthy of Him. As He was pleased, in dealing with His people Israel of old, to give them laws and commandments, ordinances and statutes, superior to those made known to the nations by whom they were surrounded, so do I verily believe He was pleased, in a remarkable manner, to open the minds of our pious and devoted predecessors in the truth, to the purity and spirituality of the Christian dispensation, and to give them testimonies to bear for the honour of His great name, and the exaltation of the truth as it is in Jesus, against many of the corruptions which had gradually, through a course of ages, crept in amongst the professors of Christianity. It was through deep suffering, and greatly in the way of self-denial and cross-bearing, that they were enabled to obtain the victory; and many of them had even to rejoice in tribulation for Christ's sake. As the Most High was pleased to enter peculiarly into covenant with Israel of old, so did He with them, in a certain sense, and raised in their minds a conscientious scruple against the use of oaths and the practice of wars and fightings, and a testimony to the spirituality of Divine worship, the freedom of the Christian ministry, the sufficiency of Christ's teaching; also against the falsehood and dissimulation of flattering titles, and against the vanity and pride, the changeable customs and fashions of a deeply corrupted world. Thus they were called out of a conformity to this world, and to witness a being transformed by the renewing of their minds, thereby proving what was the holy, pure, acceptable

will of God concerning them. Although, because of this course of conduct, they appeared among men to be singular, it was so by reason of the degeneracy that then prevailed; and so it is with the Lord's faithful servants to this day. These things were only what the primitive Christians, to a considerable extent, were led into, and what the spirit of true Christianity requires, and tends to produce, as may be abundantly proved from the New Testament and other history; and as we, their successors in the same religious profession, forsake the statutes, ordinances, and testimonies of our Lord Jesus Christ and His Apostles, which our early Friends were called to revive in practice, being ashamed to own these requirings of our Divine Master before men, we sin against Him, violate His covenant; and weakness and dim-sightedness are the consequences. Thus we shun the cross and deny Christ before men.

I had also to encourage to the warfare against wrong things. We may remember, for our comfort, the gracious language of the Lord to His servant Moses—"I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians." However great the entanglement, however oppressive the bondage which any may feel themselves in, under a sense of their wretchedness, having been permitted in degree to behold the excellence of the pure truth, and the beauty of faithfulness to its discoveries, yet so weak, that the good which they would do, they do not, and the evil which they would not do, that do they; the flesh warring against the spirit, and the spirit against the flesh, let such ever remember that the eye of the Lord is upon them, even in this state, and that He, their Saviour, is Almighty. Let such constantly maintain the warfare, and never enter into treaty with, or join the Lord's enemies, the enemies of their soul's happiness; but rather let them turn the attention of their minds frequently unto God, waiting humbly and patiently upon Him. He doubtless can deliver, and is graciously disposed to deliver such. "I waited patiently for the Lord," said David; "and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock,

and established my goings." I was enabled to utter these things under a fresh sense of my own experience, and of what the Lord hath done for my own soul. The Lord hath in a good degree redeemed me from the power and dominion of sin, and thus constrains me at times to tell of His love, of His goodness, and of His power. To Him alone be ascribed all the glory and all the praise.

Cork Monthly Meeting.—In the early part of this meeting, Thomas Shillitoe had been engaged in testimony; after which, I had to proclaim a solemn warning. What an affecting declaration was that which the prophet had to give formerly—"For your sakes Zion shall be ploughed as a field, and Jerusalem shall become a ruinous heap." Should the Lord's gracious designs concerning us, as a religious Society, be frustrated by our unfaithfulness, then may the import of this prophecy be fulfilled in our experience, or that of our offspring. Could we but see and comprehend the accumulation of guilt and misery resulting from our example in our individual capacity, when that example is of an evil tendency, we should tremble at the prospect. "Am I my brother's keeper?" is vain reasoning. We cannot avoid being responsible for others, in the degree of our direct or collateral influence over them, whether we desire such a consequence or not. We all have some influence over others, (though doubtless the amount of it is very various,) especially as a religious Society, or as parents, or heads of families, or as young people amongst their associates. The eyes of others are watching us, some for good, and some for evil; and should our example of unfaithfulness, disobedience, or misconduct, occasion any weak believer, or younger brother or sister to stumble and fall, we are measurably guilty of the blood of such, and evil will be as it were generated by their example over their connexions, their children, etc. We occasioned their fall, and this is part of the consequences—and a numerous train follows. We may gather from that instructive parable of the rich man and Lazarus, what anxious solicitude was evinced by the former, who had been living at ease and in forgetfulness of God, until his own miserable doom was irrevocably sealed; how acute was then his sensibility, and how earnest his desire that his five brethren might not come into that place of torment. May we not from this conclude,

that in a future state, our misery may be greatly augmented, by our being made sensible that we have contributed, by our influence and example, to bring others (but most especially if it be our own offspring) into the broad way which leads down to the chambers of death and hell; yea, when we may be brought to remember, that for our sakes Zion, once the city of the living God, has been ploughed as a field, and Jerusalem become a ruinous heap. Dear S. C. was engaged in fervent supplication, under a precious degree of right influence. After these meetings, the current of consolation and peace flowed in my mind unusually strong; peace, far beyond the comprehension of the mere natural understanding of man. I had truly to rejoice in the Lord, my holy teacher and preserver.

Limerick.—This meeting appeared to be about the same size as ours at Newcastle. I had to revive the language of the Apostle when he says—"If the righteous scarcely be saved, where shall the ungodly and the sinner appear? and if judgment begin at the house of God, what shall the end be of them that obey not the Gospel?" Even the righteous, those in whom the work of regeneration has not only been begun, but measurably carried forward, even they need many after dippings, many additional baptisms: they need to experience a being washed again and again from contracted impurity, and the fire to be renewedly kindled for the destruction of the light and chaffy nature. The rising up from time to time of our natural propensity to indulge in wrong things, and the proneness to sinful gratifications, or the inordinate indulgence in lawful enjoyments, will ever stand in the way of our complete justification and acceptance before God, for He cannot admit of any rival in the heart. Until this corrupt will in us is crucified and slain, we can have no certain evidence of our salvation; for Christ, who redeemed us by His blood, and made reconciliation for iniquity, must also have the government laid upon His shoulders, and be permitted to reign and rule in us and over us, or we are not truly His disciples. If we oppose the purifying operations of the Holy Spirit, we oppose the will of God; for His will is our sanctification and complete redemption. In this sense, I apprehend, it is, that the righteous scarcely are saved, in the neglect of these repeated washings, and resting too much in

past experience of the Lord's goodness, thus sliding into a state of carnal security, so that, when the last summons comes suddenly, they are startled and alarmed, not having the seal of assurance, even the Lord's Spirit, bearing witness with their spirits, that they are His: they feel themselves in danger of missing the mark, and thus scarcely are saved. Some, after years of religious experience, have had, at last, agonizing conflicts to pass through, ere they could attain true and solid peace.

If this, in some instances, be the condition of the righteous, when called to appear before the judgment-seat of Christ, how inexpressibly awful must be the state of those who have been habitual sinners. The ungodly, the unconcerned, where shall these appear? Mankind may be divided into two classes,—the godly, whose constant care it is to walk in the Lord's holy fear, that they may die in His favour; and the ungodly, who prefer the gratifications of this life, and pass their time of probation at ease as to a future state, in forgetfulness of the God who created them. The former walk humbly and reverently before God, and are daily concerned to honour His will concerning them, and to implore His help to enable them to do it. These desire that the eyes of their understanding may be opened to see the riches of His mercy in Christ Jesus, and to have the sweet influences of His Holy Spirit, that they may thereby be enabled to walk before God as new creatures. But oh, the deplorable condition of the latter! What shall they do when God ariseth to judgment, to shake terribly the earth? It is therefore highly important for each of us to examine seriously to which of these classes we belong. If to the former, we shall at times know a union and communion with God in spirit; an earnest travail and exercise of mind before Him, after the knowledge of His will concerning us. We shall at times feel, and be enabled to say—The Lord is my strength and my song, and He is become my salvation. He is our strength; through Him we can do all things required at our hands, and therefore we rejoice. He is our song, we being enabled to sing His praise as the God of our salvation. The Divine anointing evidently accompanied on this occasion.

Limerick Monthly Meeting.—How full of instruction is that

query of the Lord's prophet, especially when we consider the dispensation under which he lived, when he asks—"Wherewith shall I come before the Lord, and bow myself before the high God?" shall it be "with thousands of rams, or ten thousand rivers of oil? Shall I give my firstborn for my transgression; the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" When the mind is sincerely engaged to query what is the will of God concerning us, waiting in stillness and resignation for the unfoldings of the Divine light, there is no doubt but that the answer will be graciously vouchsafed, and there will be pointed out to us that which is required to be done, or left undone. We shall be given to see, if we are sincere-hearted and submissive, what it is which the Lord our God requireth of us. We shall see that He requireth us to do justly, not so much because it is accounted honourable amongst men, but because it is the will of God, and we shall do it as in His sight, at all times, and in all places, however concealed from the observation of our fellow mortals.

We shall be taught to love mercy. Not only shall we be occasionally disposed to acts of benevolence, but we shall love it for the Lord's sake, and because we know that it is acceptable unto Him. Our hearts will be often moved in sympathy with suffering humanity, so that, in the beautiful language of Scripture, our souls will be "drawn out to the hungry," and be moved with compassion "to clothe the naked." We shall be willing to hide the fault we see, if we can do nothing to cure it, and be concerned for the spiritual as well as the temporal welfare of our fellow creatures. And, above all, we shall walk humbly before God. It is in this frame that we are led forward in the paths of purity and holiness. "Walk before me and be thou perfect," was His command to His servant Abraham. Walking continually, as in His presence, we shall feel our dependance on Him for all our mercies, both temporal and spiritual, and shall thus be enabled to perfect holiness in His fear.

There are some who are evidently deviating from the paths of duty and perfect rectitude, and yet are saying that they feel no

compunction. They do not see this or that to be wrong, or to be required of them to do, or leave undone. It may be so. The Lord does not commit to all His servants the same number or kind of talents; yet all are called faithfully to improve those they have. But, with regard to this want of right perception in the case of many in our Society, is it not because the Spirit which visited them with the day-spring from on high has been quenched, at least in degree; the witness for God stifled; their first love cooled? Or it may be that they have never yet known the regeneration, the soul has not yet been effectually quickened. I have sometimes been instructed by a simple fact in nature. When we are in a dark, or dimly lighted room, we do not readily see the atoms of dust upon our garments; but when the sun shines powerfully into the apartment, then we not only see that our garments are covered with atoms of dust, but that the very air we are inhaling is, as it were, full of them. It is the pure in heart only who are ever permitted to see God; and it is only as we yield to the sanctifying operation of His Holy Spirit, to the small and gentle intimations of the Divine will, (it may be, in regard to little things, or such as are so accounted of amongst men,) that we are favoured with a nearer approach to the Divine glory. In the bright shining of the spirit of Christ in the heart, the Sun of Righteousness, the will of God is discerned, which would never have been the case in the shade, or in the mind darkened by the spirit of the god of this world.

In passing along in this land, we have, at times, deeply to lament over the influence of evil example. How pernicious is it when the leaders of the people indulge themselves, or their children, in wrong things! It may truly be said that such cause the people to err. They open, as it were, the flood-gates of a wide-spreading desolation. The waters thereof may, for a time, appear to flow in a small stream, and gently; but the breach becomes wider and wider, and soon beyond the efforts of good men, even of the most deeply exercised and rightly concerned for the church's welfare, to stop it. Like King David of old, they feel their hands are weak because of these sons of Zeruiah, these degenerate captains of the host, even though they themselves have been rightly anointed to rule over our Israel,

in the authority of truth. Under a sense of the importance of these considerations, my soul was secretly poured out before my God. O Lord, be graciously pleased to make with me, Thy poor, frail, unworthy servant, an everlasting covenant, ordered in all things, and sure. Guide me by Thy counsel; preserve me by Thy power; and O, that it may please Thee, in the riches of Thy adorable mercy, to pour Thy Spirit upon my seed, Thy blessing upon mine offspring, that they may live to the glory of Thy great name! Be pleased also to remember their mother for good; strengthen her to do Thy will in all things, and to bear the allwise dispensations of Thy Providence, with patient acquiescence in Thy will, that so she may acquire the tongue of the learned, her ear being opened, morning by morning, to hear, and thereby become qualified to speak a word in due season, for the consolation of others. Amen.

Mountmelick.—We attended the monthly meeting of ministers and elders, which was very small. My companion endeavoured to encourage them. The youth's meeting was held in the evening. The heads of families are expected to make way for the young people to attend these meetings. After a solemn pause, a Friend read John Crook's epistle to his children and grand-children; also Thomas Chalkley's loving expostulation to young and old; after which, I was largely engaged under a precious degree of Divine favour and influence. What we heard read was the language of experience. John Crook had been a person of note amongst men, being a Justice of the Peace, and a man of considerable learning for that age. He became convinced of the principles of Friends at an early period, and was enabled to bear the cross, and despise the shame, looking unto Jesus, the great captain of our salvation. Many of the early Friends were prepared to receive the doctrines preached by George Fox and others, their minds being loosened from a trust in man by the commotions which then prevailed; not only in the affairs of State, but also amongst the various communities of professing Christians. To be turned to Christ and to His teaching, and to inward experimental religion, was as an anchor to their souls in a tempestuous world. Their minds were stirred up to prayerful and earnest inquiry after pure truth, and they hungered after spiritual nourishment, which

they had sought for in vain amongst forms, ceremonies, and ritual observances. They had followed celebrated preachers in vain; they longed after the true knowledge of God; and when they heard His inward and spiritual appearance testified of, they knew it was the thing they wanted, and embraced the truth in the love of it. They were not only enabled to bear the derision and reproaches of men, but joyfully entered prison-houses, and even frequently loathsome dungeons, unfit for the habitation of any human being. The cause of Christ was very precious to them, and they counted all else as dross, that they might win the prize of the peace of God, and be found in Him at the great day. It is said that some of the first yearly or general meetings were held at the house of John Crook, when Friends assembled from various parts of the nation to consult about the affairs of the church; and from such consultations, in process of time, sprang that excellent and beautiful discipline, devised in the wisdom of truth, which now exists in the Society, much to the benefit of its members, being truly said to be a hedge of preservation round about us.

In the exercise of this discipline, every living member may unite; all may have some share; all may watch over each other for good; may admonish, advise, instruct each other, as occasion offers, and right ability is afforded. We have various testimonies given us to bear to the world, for the revival of genuine Christianity in its ancient purity and beauty, free from many of the corruptions which have overspread the professors of the Christian name. How are we answering the gracious design? It would be well if all our members, but especially the young, were more diligent in perusing the valuable writings which have descended to us—and first of all, the Scriptures of truth, which have been so wonderfully preserved. God does not give to each, individually, the immediate revelation of His whole counsel and will; but He is ready to open the understanding of the obedient soul, and seal the truth of what is revealed and declared in the Holy Scriptures unto man, in his own experience. "Search the Scriptures," said our blessed Lord; "for they are they which testify of me:" therefore it is His will that we should read them diligently, as was evidently our Lord's own practice, and that of His disciples.

But we must not rest in the letter, we must come to Christ through the spirit. "These things are written that ye might believe," saith the Evangelist; "and that believing, ye might have life through his name." We are also to listen to the voice of the cloud of witnesses to the coming of our Lord Jesus Christ, both in the flesh and in the spirit; and to the efficacy of that living faith which overcometh the world. Amongst these witnesses, the upright-hearted members of our religious Society shine forth conspicuously, both for their constancy and faithfulness under suffering, and for their disinterested devotedness to the Lord's service. They have left records of their experiences; their counsels flow from the heart, and reach the witness for God in the minds of the readers; they do not flow from the head only, or from the natural understanding. Many in our day express their regret that there should be so little instrumental ministry in our Society. These writings, the Holy Scriptures, and other good books, are a valuable substitute for it; a valuable source of instruction and edification. "Give thy diligence to reading," saith Paul to Timothy. These precious Scriptures, and other good books, are accessible to most members of our Society. Some say, that it hath pleased Providence to deprive the Society of instrumental help. I fear we may more truly say, that the spirit of the world has done it. The Lord is as ready and willing to give of His Holy Spirit to them who rightly ask Him, as in former times to pour out of His Spirit upon all flesh. Do we accept the admonition of the Apostle to covet earnestly the best gifts, and above all, that we may prophesy, to the edification of the church? Do not too many rather shrink from the thought, afraid lest they should be required to speak in the name of the Lord? Worldly pursuits absorb the attention of many. The love of riches, pleasures, and the things of time and sense, are, with many, primarily pursued. They each seek their own things, and not the things of the Lord Jesus Christ: hence, to these causes, in a great degree, is to be attributed the absence of ministers and ministry. There may be, and I believe, are, wise counsels of Providence in operation as well. "Ye have an unction from the Holy One, and need not that any man teach you, but as the same anointing teacheth, which is truth and no lie." This testimony, given to

our Society to bear to the world, as it appears to me, beyond all other people, needs to be as it were indelibly impressed upon our hearts; and thousands have, by blessed experience, been enabled to testify to the truth of it. The more our minds are weaned from a dependance upon the teachings of our fellow men, the more inestimably precious shall we feel this inward teaching to be. O that our dear young people were more willing to devote their lives to the Lord's service. He is a good master, and would open to their view fruitful fields of service in His own time and way.

Solomon Chapman was favoured in supplication. The address of 1805, to parents, was also read; after which, I had to make some observations. "Prepare ye the way of the Lord, make his paths straight." But those parents who indulge their children in wrong things, lay the foundation for habits which render their obedience to the requirings of the Spirit of Truth doubly difficult.

The monthly meeting was very large, and also a favoured one, in which we were both engaged. The way to the Sabbath of rest, the way to the crown of glory, is through the vineyard of labour, and the field of battle. The awakened mind has to experience much labour, and much warfare; many weeds to pluck up, many unfruitful branches to prune away; much digging, or ploughing; a deep travail of soul, an ardent exercise of spirit, ere we shall be fitted for an entrance into that rest which the Lord hath prepared for them that love Him. The Christian's life is said to be a continual warfare. There are many evil propensities to war with, ere the passions are duly subjected, the temper regulated, and the affections fixed on God. "The weapons of our warfare are not carnal, but spiritual, and mighty through God to the pulling down the strongholds" of carnal reasoning; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, or against the known will of God; and bringing into captivity every thought to the obedience of Christ. Here we have described a highly purified state, one in which Christ truly reigns, yet no higher attainment than any Christian is called to. "If any man be in Christ," saith the same Apostle, "he is a new creature, old things are passed away, and all things are become new, and all things are of God." We can none

of us tell to what we may attain. Let us only obey all the light of Divine truth which we have, and more will be given. We are wholly unable, of ourselves, to effect the work, but the captain of our salvation was never foiled in battle.

Ballimony is the only meeting of our Society in the Province of Connaught. A few neighbours came in, and we had a pretty good meeting. The sublime prophecy of Isaiah was presented. "Behold a king shall reign in righteousness, and princes shall rule in judgment; a man shall be as a hiding place from the wind; as a covert from the tempest; as rivers of water in a dry place, and as the shadow of a great rock in a weary land." Thus are Christ and His kingdom plainly foretold and described. They who truly believe in Christ in all His offices, and submit to His government, may flee with humble, holy confidence to Him in the day of trouble. They who yield obedience to His commands, being not only hearers of the law but doers of it, in the obedience of faith, these are building on a sure foundation, which will sustain them when the storms of trouble and affliction run high: not only so, but He will also be unto such a fountain of spiritual refreshment from time to time, even as rivers of water in a dry place, and as the shadow of a great rock in a weary land. Such will find His commandment to be as a lamp, His law as light, and the reproofs of instruction to be the way of life. Not so the disobedient; they rebel against the light; they know not the ways thereof, nor walk in the paths thereof. It is said, "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Over such our Lord mourned—"How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not." "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." The Lord's gracious visitations, when neglected and despised, will pass away, and then the condition of such is deplorable. His Spirit will not always strive with man.

Moat.—We read of some who came to the prophet to inquire what was the will of God; but they came in hypocrisy, being already determined to do their own will. This was in a day of departure in

heart, and of sore revolt. Are there not many even now who would gladly hear the Lord's ministers declare amongst them the truths of the Gospel, but of whom it may too truly be said, "They are joined to their idols?" They love the world and its friendships, and they shun the cross, as to our religious testimonies, that they may the more easily assimilate with the world in its corrupt customs and maxims. Over such we mourn.

In the afternoon we both endeavoured to encourage the sincere hearted travellers amongst them, however weak they may feel themselves, or however entangled with hindering things. In such times as these, the awakened mind, if it make progress Zionward, must tread a tribulated path. "In the world ye shall have tribulation," said Jesus; but in me ye have peace. "Be of good cheer; I have overcome the world." The victory is attainable through faith in Christ, in His manifestation and appearance in the flesh, as a sacrifice and offering for our sins; and in the spirit, for our deliverance from the thraldom of sin. Let our souls tend toward Him, spreading our wants before Him, moving onwards as ability is afforded, and we shall find, that as the work is the Lord's, He will help to carry it on, and enable us to live to His glory.

Edenderry.—After a season of wrestling and watching unto prayer, this was a favoured meeting. My subject was that of the importunate widow. The Lord does not need to be informed of our wants, much less to be importuned, as it respects Himself; yet it is necessary, on our own account, that we should not only desire, but fervently pray, for our spiritual nourishment; exercising, at the same time, both faith and patience. He does not see meet always immediately to grant our requests, and this quickens our desire. "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Here is an earnest longing after the Lord's presence. Yet David knew, that if he regarded iniquity in his heart, the Lord would not hear him. We must not expect to stand with acceptance in His presence, until we are willing that the work of purification shall go forward. He may, by His Spirit, appear in us as a reprover; but He will not dwell in an impure tabernacle, or in

a soul that resists His will, which will is our sanctification. We must not prefer sin to God.

My companion was engaged in testimony, and in the line of supplication. I thought he had near access to the throne of grace.

Althy is a very small meeting. The only religious gathering which we had was in the house of the principal family, where we were given to understand we should have a larger attendance than at the meeting-house. Indeed, it was in such bad repair, that it was considered unsafe to use, and it actually fell down about two days after we were there. The uncertainty of time was the subject on which I had to speak.

> "Lo! on a narrow neck of land,
> 'Twixt two unbounded seas we stand."

Time is short; our days are compared to a span, to an hand-breath; our years are as a shadow; as the post that hasteth by. The sands of our glass are running continually, and will soon be out. This state of probation will soon be over. Ought we not then to use great diligence to make our calling and election sure; to know not only a having been called, but chosen. Amongst the many evils and temptations with which we are beset, none is more fatal than lukewarmness or indifference. By it we are insensibly lulled into a false rest of carnal security. My mind was awfully affected with these considerations, and the warning given me to proclaim appeared to be—"Prepare to meet thy God."

Kilconner is a small meeting. Through Divine favour, Gospel love so prevailed, that all fear of man was removed. The difference in the condition of the faithful servants of God who walk in His fear, and that of the rebellious, the disobedient, or the negligent, when brought into distress by any calamity, is very great. We find it exemplified in the case of Saul, the king of Israel. When his enemies came against him, and he could get no answer or consolation from God, who had forsaken him, he was fain to go to one that had a familiar spirit, to ask counsel to his confusion and sorrow, for thereby he was adding sin to sin. Nor was the case of Jeroboam, the son of Nebat, much

better, when he sent his wife, under disguise, to the Lord's prophet in Judah, who was commissioned to proclaim heavy tidings to him, and to his house. But how great is the contrast in the case of the good king Hezekiah, when he was in affliction. With what humble trust and confidence could he appeal unto God for succour. "Remember, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which was right in thy sight." And we know how graciously his prayer was answered. How important is it, then, that we should be careful to know God to be our reconciled Father and our friend, to whom we may apply in every hour of difficulty or of distress. All are liable to be overtaken by such trials, and all have need to know God to be their sure refuge. How awful is the condition of those who are conscious that they cannot flee unto Him as their Father and their friend; but that they have made Him their enemy, and can only expect his anger to be poured out upon them. Our Lord declared that no man can serve two masters. "Ye cannot serve God and mammon." Ye cannot serve God and the spirit of the world; their interests are contrary the one to the other. The one teaches humility, the other, pride; the one, self-denial, the other, self-indulgence; the one, to be spiritually minded, the other, to be carnally minded: the way to the crown is by the cross.

Enniscorthy Quarterly Meeting of Ministers and Elders.—In reviewing this portion of the body in Ireland, we are often reminded of the desolation produced by the late schism. Many individuals in the foremost rank, who afforded the prospect of being made eminently useful in the Lord's hand, were ensnared by the enemy of souls. They presumed to be wise above that which is written, thought themselves to be purer and holier than their brethren, and claimed a predominance in the church, which its holy Head does not allow. Having had great influence, when they fell from their steadfastness, many were drawn away with them. Their case affords a memorial of instruction to ministers. The light in them became obscured; their love and fellowship grew cool; the enmity crept in, and their light became darkness, and deplorable errors in doctrine was the result.

Cootehill.—We each had some service, and a little encouragement flowed, though I felt poor myself. There is no condition of life which can be hid from the all-penetrating eye of God. He sees every state, and mercifully regards the weakness and wants of His sincere-hearted, quickened children. When one formerly complained, "Surely I am more brutish than any man; and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the Holy"—he was answered after this manner:—"Who hath ascended up into heaven or descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name, and what is his son's name, if thou canst tell?" Although we may at times feel our capacity for the comprehension of Divine truths to be very small, and may be ready to conclude that it is more so than that of other men, yet let us ask wisdom of God who giveth liberally to those who are rightly concerned to seek Him; and in asking, let us bear in mind His Omnipotence—that He presideth over all the works of His hands. Hence it is that we are emphatically called upon to fear God, and to give glory to His name, and to "worship him that made heaven and earth, and the sea, and the fountains of waters."

Grange, near Charlemont.—This is a large country meeting, and gathering very slowly, my way was opened to admonish them. Irregular gathering is a great hurt to a meeting. Those who come late deprive themselves of the benefit of that covering of Divine love with which the meeting may have been favoured. They also disturb the quiet of such as have been careful to come punctually. There is reason to fear that the practice proceeds from the same cause which induces some to neglect the attendance of meeting occasionally, and, more especially, week-day meetings; the want of true love to God, and of zeal for the promotion of His glory. Hence, when such do come, no wonder if they have to sit in a dry, barren frame of mind, without deriving much comfort, refreshment, or strength. Thus they leave the meeting with little sense of benefit, and go away discouraged. Let us examine the cause wherefore it is thus. Refreshment in meetings is obtained in various ways. It is

often from the feeling of renewed visitations of Divine love to the soul. But if these visitations are slighted or unimproved, it is unlikely they should be so frequently renewed, because the Lord's Spirit is grieved. Refreshment may also proceed from the flowing of the current of sweet peace to the soul, as the reward of faithful obedience to manifested duty. Now the disobedient cannot be partakers of this reward: it is the wages of obedience, of which they render themselves unworthy to partake. If they are refreshed, it must be by bowing humbly under the ministration of condemnation, and crying unto God for mercy, with sincere repentance; and well would it be for many if they would more patiently continue under, and endure, these conflicts of spirit and painful baptisms; for they must be endured and submitted to, if such are ever saved, or know the blood of sprinkling to be applied to their wounded consciences.

Refreshment also proceeds from the feeling of the Lord's presence, graciously vouchsafed to quickened and regenerate souls. They are permitted to feel, at times, the spirit of adoption; the Lord's Spirit bearing witness with their spirits that they are His; the seal of assurance of their acceptance with Him, through the mediation of Christ. This is indeed the "pearl of great price."

The soul thus owned of God is made glad before Him, and rejoices with humble thanksgiving and holy joy. Not so with the unregenerate—the carnally-minded: the presence of God brings them under conviction, remorse, confusion. They are often fain to fly from it; they cannot endure it. The two states are instructively described by David—"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night." Let us each examine if we are walking in the counsel of the godly or the ungodly! Are we living in the fear of God? longing to be made conformable to His will? or are we of the ungodly, who, being in the first and fallen nature, are guided by the corrupt maxims and customs of a world lying in wickedness? or are we sitting in the seat of the scornful? He that is only born after the flesh is prone to persecute such as are born of the Spirit, and to scorn and despise his self-denying,

cross-bearing brethren. The man whose steps are ready to slide is as a lamp despised in the eyes of them that are at ease. But let such scorners remember that the things which are highly esteemed amongst men are said to be an abomination in the sight of God. Do we stand in the way of sinners? In our lawful business, we may necessarily have to be in their company; but do we loiter therein? do we enjoy their society? This is attended with great danger. It is difficult to be long in the company of worldly-minded or sinful men without being tempted, if not to partake of their sins, yet to wink and connive at them, or improperly allow their sinful practices; or, it may be, we partake of their spirit, become ashamed of the cross of Christ, and so are tempted to deny Him, or His holy requirings before men. The text also points out what we should do. "His delight is in the law of the Lord; and in his law doth he meditate day and night." To the servants of God, His law becomes delightful: they long to know it, and have pleasure in keeping it. Much of the Divine will is unfolded in the Holy Scriptures. We there read of His dealings with the children of men in former generations. They are a precious talent committed to us for our improvement; the pious soul delights in their perusal, and the effect will be fruitfulness. We rejoice in the favour of God, and in the knowledge of His ways, and of His will; and we are led to stretch forth our arms to gather others into the same fold, whereof our Lord Jesus Christ is the true Shepherd.

Grange.—First-day afternoon. This also was a good meeting. I had a short testimony to deliver. When the Lord's servant David had, by his improper conduct, brought the chastening hand of God upon him and his people, being allowed to choose his punishment, he said, "I am in a great strait; let me fall now into the hand of the Lord, for very great are his mercies: but let me not fall into the hand of man." When we contemplate the majesty of God—that He is infinitely blessed in Himself, without us—that before Him all nations are but as a drop of the bucket, or as the small dust of the balance—that He is said to weigh the mountains in scales, to measure the waters in the hollow of His hand, and to take up the isles as a very little thing, we must surely admire that He

should so tenderly regard man (so small a part of His workmanship) as to follow him from one season to another with the offer of His blessings; but, above all, that He should continue to call on the gainsaying and rebellious, "Turn ye, turn ye, why will ye die?" O what compassion, that He should stretch forth the arms of His mercy to receive the penitent sinner returning from the error of his ways! This is beautifully set forth by the prophet when he saith—"I have surely heard Ephraim bemoaning himself thus,—Thou hast chastised me and I was chastised, as a bullock unaccustomed to the yoke. Turn thou me, and I shall be turned, for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh; I was ashamed, yea even confounded, because I did bear the reproach of my youth." How instructively is the state of the penitent mind here described. When the Lord's judgments take hold of the soul, when conviction for sin is felt—the chastening rod of reproof, and the soul truly and patiently humbled under it, how pathetic the language applied to such, "Is Ephraim my dear son? Is he a pleasant child? For since I spake against him I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him."

My companion was not engaged in testimony, but, at the conclusion of the meeting, exhorted to some family duties. This was a day of precious favour to me, and I trust of instruction and edification to the people. It was the operation of the Lord's power which prepared and qualified me for the service, and it remains to be a truth, that it is His own works that praise Him.

Lower Grange.—A considerable number of the neighbours came in, and, on the whole, it proved to be a good, solemn meeting. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." "For if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." When the New Testament writers speak of faith, as belief, they generally intend that kind which is of a living, operative nature: faith which works by love, to the purifying of the heart, and not merely the assent of the understanding to the truths of the Gospel;

and it is clear that it is this faith which the Apostle meant as efficacious to salvation, a believing unto righteousness, a believing in our Lord Jesus Christ as the eternal Word of God, and the quickening life-giving Spirit; who Himself, by His own power, rose from the dead; who declared of Himself that He had power to lay down His life, and that He had power to take it again. Faith in Christ is not perfect unless we believe, both in His outward manifestation in the flesh, in which He offered Himself a sacrifice for the sins of the world, and also in His inward and spiritual appearance, by which he is known as Christ within, the hope of glory. He, by His Spirit, is that word or voice behind us which saith, as in the secret of the soul, "This is the way, walk ye in it," when we are turning to the right hand or to the left. For in vain do we profess faith in Christ, and call ourselves by His name, if we are willingly living in those things which are offensive in His sight, and contrary to His holy will. Into His kingdom nothing that is impure, nothing that defileth, or that loveth or maketh a lie, shall ever enter. Indeed, the main object of true faith being given to us, for it is the "gift of God," is, that, through it, our sanctification from sin may be effected, and that we may know, through the power thereof, the victory over the world, the flesh, and the devil—over all our soul's enemies. Thus it is that we are fitted for the enjoyment of saints and angels, and of the spirits of just men already made perfect, in celebrating the praises of redeeming love and power; of the Lord God and the Lamb, through all eternity.

Antrim.—I was silent, but was favoured with a precious season of instruction.

Ballinderry.—Lisburn Monthly Meeting.—My concern was to a tried discouraged state. The Lord is a God of judgments; and blessed is the man that waiteth for Him therein. It is a precious thing, to be brought under true, religious exercise of mind before the Lord; a labour and travail of soul after the knowledge of the will of God; and after the arising of His power in the soul into true dominion; and although, under such visitations, we sometimes feel Him truly as a God of judgment, feel His Spirit judging and condemning wrong things in us, and, it may be, producing some conflicts of flesh

and spirit, yet let us wait for Him in that way in which He sees meet to deal with us, and not attempt to put the dispensation aside. For although for a time the mind may be encompassed as with dark clouds, yet let us ever remember that God hath His way in the whirlwind, and the clouds are the dust of His feet. This condition of mind is abundantly preferable to apathy and cold unconcern, or to that carnal security which is often attended with insensibility and dryness. I was also led to speak of the danger of giving way to an envious spirit. All classes are liable to be at times tempted with something of this: even the good are not exempt from its attacks. We find the Psalmist saying—"My steps had well-nigh slipped when I saw the prosperity of the wicked." It should be carefully watched against, as being of very baneful tendency when given way to, either as individuals, or by the prevalence of party spirit in society. It is sure to check the growth and increase of all true religion. Where envying and strife are, there is confusion and every evil work. Yet they, who may be the innocent objects of its attack, may be comforted in the promise, the comprehensive promise, that all things shall work together for good to them that love God. We are sometimes brought into a state in which it is hard to believe this promise. Such doubtless was the case with Joseph, when his brethren, through envy, sold him into Egypt, to be a servant to strangers. We may easily conceive how difficult it would be for him to see how this could work for good, either to himself or others; and when the Lord so far prospered him, even in his state of exile, that he was promoted in his master's house, and thereby rendered more comfortable, even this fair prospect was suddenly blasted without any fault of his own, and he was thrown into prison. How could he conceive that this would work for his good? Yet we see how necessary even this trying allotment was to the accomplishment of the gracious designs of God. It was one of the steps by which Joseph was to be raised, not only to great power and influence, but by which he was to be an eminent instrument in the hand of God, in sustaining the heads of the tribes of the Lord's chosen people, and of saving a multitude of others from impending destruction. Joseph, walking in the fear of God, and being endued with that wisdom which is from above, was

wonderfully preserved, and made instrumental, in a remarkable degree, in promoting the Divine glory.

In the meeting for business, also, I had to extend an animating call to dedication to the Lord's service.

Hillsborough.—After a long season of silence, we were both favoured in testimony. I had to mention the cry of the poor woman—"Help, my lord, O king." "If the Lord do not help thee, whence shall I help thee? out of the barn-floor, or out of the wine-press?" both being empty. This was a wise answer of a wicked king of Israel, when the city in which he reigned was in a state of great distress, when their enemies were besieging them on every side, and thus reducing them to a grievous famine. It is a day, in many places, when the church under our name is sustaining a state of famine; not a dearth of bread or of water, but of the word of the Lord, even the circulation of that living word of God, by which the soul must be nourished and kept alive unto Him. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," said our blessed Lord to the Jews of old. Unless we not only know a believing in Christ, as our great High Priest, and the propitiation for our sins; but also know, through the operation of His living virtue, a participation in the Divine nature; of that unction from the Holy One, which not only teacheth us all things useful, but also communicates to the purified soul something of its own savour, we are spiritually dead, and have no life in us; for "if any man have not the spirit of Christ, he is none of his." As in the days of Jehoram, the apostate king of Israel, many died of the famine, so do many now languish and die: their enemies beset them as on every hand, preventing them from receiving their spiritual food. Truly may it be said, unless the Lord help such by His own Spirit and power, in vain will instrumental help be sought or desired. This latter, at best, can only be temporary, and so of momentary duration, and effectual only as it points or leads to Christ the bread of life, and as He is continually sought and waited upon by us, each one for himself. We must know the true hunger, and all of us be engaged to apply ourselves to Christ, the inexhaustible treasury. Such is the state of things in some places, that even the awakened, exercised

souls have hard labour to get bread for their own sustenance, at times: though they may come to meeting in a lively, vigilant, exercised state, yet they may be so-pressed down in their spirits, through the lukewarmness of those around them, that the arising of the pure life into dominion in the meeting is obstructed. Oh, the need which such have, both of faith and patience; faith in the covenanted mercies and promises of God; and patience perseveringly to wrestle for the blessing. Even in their private retirement, when they are not permitted to meet with the Beloved of their souls in the congregation, assuredly He will hear their cry, break in upon their souls with the light of His holy countenance, and give them both peace and refreshment. They shall then see and feel that even their waiting, in a sense of desertion, and in great poverty of spirit, has not been in vain, if but their hunger and thirst have thereby been quickened. Such afflictions rise not out of the dust, neither do troubles spring forth of the ground. Therefore let all such continually look unto God, and unto Him commit their cause, who doeth great things, and unsearchable, marvellous things, and past finding out.

Rathfriland.—Lurgan Monthly Meeting was small. Only two families reside here, and they are remote from the main body. We both had a little service. The language of Naaman, the Syrian, to the prophet, came before me. "In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon;.....the Lord pardon thy servant in this thing." It appears he was sensible that this would be a course of conduct needing pardon, and contrary to the Divine will, and yet he was pleading for a continuance in it. Thus are many amongst us situated. They are entangled with the world, are in a state of bondage and servitude to its spirit, and are ready at times, to conclude themselves unavoidably so; and yet, at the same time, are conscious that they have need to ask pardon of a holy God, and therein they acknowledge their conviction that the course they are pursuing is contrary to the Divine will. Although, in times of ignorance and heathen darkness, God might, as the Apostle expresseth it, "wink" at such things in

some—yet for us, who take upon us the Christian name of Him who has power over all flesh, to give eternal life and complete deliverance to as many as are drawn by the cords of the Father's love to come unto Him, for us so to plead, I am afraid, will be regarded as of little account, at the judgment of the great day. If we love any creature or thing more than Christ, He hath declared that we are not worthy of Him. The Lord requires nothing of us but what He is graciously ready to enable us to perform. After sitting the meeting for business, under deep mental exercise, near its close I was helped to obtain further relief by expression.

Lurgan.—We attended the first-day meetings here, (the first, a large one) in silence, except a short testimony, which my companion had to bear near the close of the latter sitting; after which, I felt liberty to tell them that I had come amongst them filled with the spirit of prayer for them and for myself; that I had sat their two meetings under deep exercise and travail of soul, as I believe, inexpressible, but that I felt no way open for Gospel communication; that the current of ministry to me felt obstructed, which, I apprehended, was for want of a right ear being opened to hear; for want of individual labour and exercise in themselves. We profess ourselves to be spiritual worshippers: but to sit in an unconcerned state is little short of an attempt to mock God, and then there is great danger of being found only in the outer court.

Moyallen.—This was a favoured meeting. The subject which was presented to my mind was that simple but comprehensive pattern of prayer, which our Lord gave to His immediate disciples. It brought my mind into an awful frame, and a fear to enter on so wide a field; but the evidence of Divine requiring being sufficiently clear, I endeavoured to move in the ability afforded. We may remember that frequently, when our Lord had been engaged, sometimes by parables, to instruct the people, His disciples besought Him privately to open the subject more clearly to their understandings, which He graciously condescended to do. Surely He is ready, by His Holy Spirit, to do the same for us, and it would be well if we were more often engaged, by meditation and prayer, to seek to have the Scriptures opened to us, most especially such parts as relate to our own

immediate duty. It was in this humble state of mind that the disciples said to their Master, "Lord, teach us to pray, as John also taught his disciples." This was an acceptable request, and well would it be were we often similarly concerned to ask for the spirit of prayer and supplication. We cannot, of ourselves, even think a good thought, and therefore, in an especial manner, do we need Divine influence, to qualify us rightly to perform this necessary duty. All holy desires in us must be excited by the Spirit of God. "No man can come to me," said our Lord, "except the Father which sent me draw him," and Christ is the only way to the kingdom—"the Way, the Truth, the Life." It is not because that holy, omniscient Being, with whom we have to do, needs to be informed of our wants, that prayer is necessary, but for our own sakes, and that we may be continually sensible of our dependance upon Him; and also because prayer, with thanksgiving, is an oblation due unto Him. It is needful that we be deeply impressed with a sense of our wants, and that God only can supply them; that, having made our requests known unto Him, and knowing them to be graciously heard and answered, we may experience our faith in the Lord's power and goodness to be confirmed; and in the sense thereof, we shall feel gratitude and thankfulness to abound to His glory.

We derive many blessings from our parents on earth, but by this we are taught to look up to our Father in heaven. He is our Father by creation; and to the redeemed, by regeneration and adoption. They are born again, born of the Spirit, and can feelingly address Him in holy confidence as their merciful Father. "Hallowed be thy name." Here we are taught to reverence Him, to hallow or keep holy His great name, to walk in His fear, in a sense of His glorious majesty. We ought, in an especial manner, to seek after this reverential sense of His attributes, when we come to worship or assemble with others before Him, that so we may be able with truth to adopt the language, "Hallowed be thy name. Thy kingdom come." Here we pray for the increase of His dominion, therefore we should ever be careful not to oppose His righteous reign in our own hearts, but let Him sway His sceptre, and govern there, without a rival. Christ is given as a leader and commander to the people,

and God governs through Him, the living, eternal Word. The Lord's children feel Him to be their king, and rejoice in His government, and confide in His Almighty protection. "Thy will be done in earth, as it is in heaven;" not in part only, but wholly done in us, and by us, on earth, as it is done by angels and archangels in heaven. This is indeed a high attainment; but our Lord has taught us to desire and pray for it, and when we live in the spirit, and walk in the spirit, it is so: it becomes our delight to do the will of God. Hard things are made easy, and bitter things sweet, to the patiently resigned, confiding mind of the true, humble-minded disciple. "Give us this day our daily bread." It seems to be the opinion of some that those who are favoured with an abundance of this world's possessions, and of temporal blessings, need not use this petition as relative to themselves. But let us ever bear in mind that all we have is in the Lord's hand, and is at His sovereign disposal, and He can deprive us of it at any moment He pleases. It would be well if all were more frequently engaged to spread their endeavours after the increase of outward substance before the Lord. We should then feel thankful if He owned us, and our proper efforts, with success. Were we thus engaged, I am persuaded, many would feel, at times, His restraining hand upon them. We should know the covetous, avaricious disposition checked, which, as the prophet expresses it, "seeks to add house to house, and to join field to field, until the poor man has no place upon the earth" (old version). This the Lord would not own, but would restrain us from, as that in which a Christian is not at liberty to gratify himself or to delight in. But doubtless our Lord also meant to teach us to ask of God spiritual food, of which we stand in daily need; "Labour not," saith He, "for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed." Again: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." This Divine communion is therefore essential to the sustenance of the spiritual life. It is a participation in the Divine nature, but not limited to the sensible consolations of His presence. "Man shall not live by bread alone, but by every word that proceedeth out of the

mouth of God;" yea, by every dispensation of His providence, every word which He is pleased to speak in us, or concerning us.

"Forgive us our trespasses, as we forgive them who trespass against us," or are indebted to us. Here we are taught, in the most impressive manner, the great, Christian duty of forbearance and forgiveness, both as relates to debts and injuries; we must not harbour a spirit of resentment or revenge, but forgive as we would be forgiven; and with regard to debts, great forbearance is our duty. Even under the law, this was to be extensively inculcated and practised; and the morality, charity, and forbearance of the Gospel must never fall short of that of the Mosaic dispensation. "Lead us not into temptation, but deliver us from evil." O let all be careful to avoid, of their own accord, placing themselves in the way of temptations which, they know well, will prove too strong for them. Such as do so cannot in sincerity put up this petition.

Let us remember that, with every temptation which is providentially brought upon us, there is provided a way of escape. "In the Lord Jehovah is everlasting strength," and "He knows how to deliver the godly out of temptation." "For thine is the kingdom, the power, and the glory, for ever. Amen." Here we acknowledge His right to reign; He created us; we are His creatures, made for a purpose of His own honour and glory. O that we may not rob Him of His prerogative! He alone can enable us to live to His glory, whilst in this probationary state, and can prepare us to be heirs with Christ of the same kingdom of glory for ever. After my companion had been engaged in testimony, I offered supplication. It was a solemn season.

Grange Monthly Meeting.—Here matter pressed almost too much for utterance, but, being favoured to attain to a solemn calm, the way was opened for delivery. We are often told that we are a highly professing people, and truly it is so, when we profess to be led and guided by the holy Spirit of truth. When it pleased the Lord to unfold this Scripture doctrine in the minds of our predecessors, they greatly rejoiced in the discovery. Many of them had gone from one denomination of professors to another, and from one preacher to another, without being able to find that rest and peace which their

souls longed for; and when they were told that that which is to be known of God is made manifest in man—that the Lord hath placed a teacher and guide within him, they greatly rejoiced, and had to acknowledge, from their own previous experience, that this was the truth. But as it was in the days of our Lord's appearance in the flesh, when, of the many who heard His sermons, His parables, His gracious doctrines, few truly believed, or yielded obedience to His blessed precepts, so it is with us; for, notwithstanding our profession of the belief of this doctrine of inward teaching by the Spirit of Christ, few indeed, it is to be feared, yield full obedience thereto; of course, they who do not can only know it as a reprover, and as a swift witness against sin and transgression, which can only tend to the increase of their condemnation.

When good old Simeon took the infant Jesus in his arms, his mind appeared to be opened to behold the glorious objects and universal character of His dispensation, who was come as a light to enlighten the Gentiles, as well as the glory of God's chosen people Israel. "Mine eyes," saith he, "have seen thy salvation, which thou hast prepared before the face of all people." Christ is the true light, which enlighteneth every man that cometh into the world; but to them who receive Him, He gives power to become the sons of God, even to them that believe in His name, and are born of God. Here is the precious privilege of the saints, that the Lord, by His Spirit, is not only in them as a reprover for sin, but He is their glory and crown of rejoicing. "Ye have received," saith the Apostle, "an unction from the Holy One," and ye know all things. "The anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth and is no lie; and even as it hath taught you, ye shall abide in him." Thus it not only teaches us our duty, as in so many words, or plain intimations, but it communicates to us its own savour; it is the anointing from the Holy One, and by it we are immersed or baptized into a measure of its own spirit. Thus it is that we know a partaking of the Divine nature, and an escaping from the corruption which is in the world through lust; for it cannot dwell in an impure or defiled soul: but them who yield to its

influences it purifies and sanctifies, and then Christ, by His Spirit, abides in us, and we in Him. These are mysteries to the carnal mind. "Unto you," said our Lord to His disciples, "it is given to know the mysteries of the kingdom of heaven, but to them it is not given." If we will do the will of God, we shall know and understand Christ's doctrine. He does not write His whole law on the hearts of the disobedient, but only a part of it, sufficient for their present instruction, if they will yield to it; and for their condemnation if they continue disobedient. But the hearts which He hath humbled, softened, and contrited by His power, and which tremble at His word; it is unto these that He reveals the great things of His law. O that we were truly concerned to lay hold of these precious privileges, and not to reject or despise them. We have reason to fear that of the many who are called, few are chosen, by reason of disobedience or unfaithfulness.

My companion was also engaged in testimony, and I had to supplicate. To God alone be ascribed the glory and the praise which are His due. Unto us belongeth blushing and confusion of face, because of our imperfections and frailty; but unto His great and adorable name belong glory and honour, thanksgiving and praise, for ever and ever. Amen.

Lisburn.—First-day morning. I had to review the words of the Apostle—"Tribulation worketh patience; patience, experience; and experience, hope; and hope maketh not ashamed." This is the language of experience; a lesson which can only be learned in that school. The Christian's path is generally more or less a tribulated one; but as he is enabled to possess his soul in patience—to gain experience, he sees how his affliction terminates, and thereby learns to hope. He is often sad, when he is not sick. This sadness may arise from a variety of causes. When first awakened to religious thoughtfulness, he is sad from remorse on account of past transgression. A godly sorrow worketh repentance. Even as he advances, he is at times sad from the withdrawal of the light of God's countenance. The sense of the Divine presence, in which he has had much consolation and enjoyment, is gone. The Lord's face is as it were veiled, and his soul is thereby disquieted. The language then is,

"Why art thou cast down, O my soul, and why art thou disquieted within me?" But having known such dispensations before, or having read of them in the experience of others, he is led to trust in the mercy of God, and can say when so tried, "Hope thou in God, for I shall yet praise him who is the health of my countenance and my God."

Another cause of sadness to those concerned for the glory of God, and the good of souls, often arises from a sense of the low state of the church, beholding that house, which they remember once holy and beautiful, in which their fathers served God with a humble, devoted, and contrite heart, which caused their assembling together to be owned by His presence, given over as it were a prey to the enemy. The walls of our Jerusalem are in many places broken down, and her gates consumed with fire; great desolations have overspread her, therefore truly are the children of God often sad, when they are not sick. But from whatever cause our sadness may arise let us trust in the Lord, and wait patiently upon Him, for He only can bring us deliverance. But beware of impatience. It was indeed a great error which Israel of old committed when Moses, their appointed leader, was withdrawn from them for a season, and they attempted to make to themselves strange gods. The dispensation they were then under was preparatory to their having unfolded to them the great things of God's law; to a more eminent display of His glory, and a larger revelation of His will; but they, by this act, grieved His Holy Spirit, until He threatened to forsake them. Thus He often deals with His children, exercising their faith, patience, and integrity, and can make all these trying dispensations promote the soul's refinement, and His own glory. My companion was silent, as we both were in the afternoon; but in an evening sitting, in the Provincial School, we had a precious, favoured opportunity, being the second which we had with that large and interesting family.

Belfast.—After a long season of painful exercise, we were both favoured to obtain a little relief by expression. The Lord our God is said to be a jealous God. He can admit no rival. Our Lord endeavoured to impress His followers with a just sense of the necessity of an earnest struggling and striving to overcome the propensity

of our nature to settle down in the enjoyment of earthly objects. He likened the kingdom to the case of a merchantman seeking goodly pearls, who, when he had found one of great price, went his way and sold all that he had, that he might buy that field in which it was contained. So must we be willing to part with all which the Lord calls for at our hand, before we can hope for the enjoyment of His favour. Strive to enter in at the strait gate; for many shall seek to enter in who shall not be able. And why were they not able? because they loved the things of time too well to make the required surrender. They did not love the Lord their God with all their heart. We are so prone by nature to delight in earthly and sensual gratifications, that there must be an earnest striving, if ever we succeed. How lamentable will it be for any of us who have professed the name of Christ, and have had the rich offer of Gospel privileges, to find ourselves shut out of the kingdom at last. Then shall there be a discerning between the righteous and the wicked; between those who truly serve God, and those who serve Him not. The love of ease, the dread of conflict, doubtless deter many from submitting to the needful purifying operations of Divine power; but how awful will be the consequence when such find themselves finally excluded from the kingdom of rest and of glory in a future state!

S. C. was favoured in supplication, and we felt relieved, yet sorrowful. It is a recently established meeting.

Milecross.—Here were a mixed company, most of them being either members of Society, or descended from Friends; also, a family were present from a sea-bathing station, at a little distance. We were long silent, yet engaged in deep mental travail. The words arose—

> "This day be peace and bread my lot; all else beneath the sun
> Thou knowest if best bestowed or not, and let thy will be done."

This language denotes a pious, humble frame of mind. It would be well if we all were thus exercised. O the value of solid peace of mind, of a state of reconciliation and of acceptance with God! no longer viewing or regarding Him as an offended God and Judge, but feeling ourselves reconciled to Him through the mediation of Christ, and that He is looking down upon us as a gracious Father. His

compassionate regard for mankind is evinced in the language—"I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldst go." O that ye had hearkened to my commandments, then had your peace been as a river, and your righteousness as the waves of the sea, as a constant flowing stream of consolation, and with fruits of righteousness appearing in continual succession. How adorable are the longsuffering and loving-kindness of God, in condescending to be Himself our teacher and leader, and in thus graciously lamenting over even the disobedient and rebellious.

My dear companion was much favoured in living, powerful supplication. The baptizing savour of truth eminently accompanied, in which he was concerned to pray, with fervour of spirit, for the prosperity of the cause in which it hath pleased the Great Head of the church to engage us to labour, and to beseech Him to send forth more labourers, and to raise up, in this land, those who may stand forth faithfully for His name's sake.

Returned home by way of Carlisle. During this long journey, we often felt ourselves as feeble instruments, but the Lord has been graciously pleased to make use of us, and to own our labours with the light of His countenance; some instances of good fruit came to our knowledge. Such information is indeed seldom afforded. We plough in faith and hope. We came out under the constraining influence of our Heavenly Father's love; He has been with us; and with grateful hearts we are engaged, at times, to sing songs of thanksgiving and praise to Him who liveth for ever and ever, and who only is worthy. Amen.

I was favoured to return to my beloved family about the 6th of 8th month, having been absent about four months.

JOURNEY

WITH DANIEL OLIVER, OF NEWCASTLE,

THROUGH CUMBERLAND, NORTHUMBERLAND, WESTMORELAND, LANCASHIRE, AND YORKSHIRE, IN 1813.

After a few preliminary remarks, G. R. thus proceeds :—

EBCHESTER.—My portion in the service was an attempt to enforce the due consideration of that saying of the Apostle—"Whatsoever a man soweth that shall he also reap." We see this is true in the outward creation; so also is it in the spiritual. If a man sow wheat in his field, he reaps wheat; if barley, he reaps barley; so of any other pursuit. If a man give the whole bent of his mind to seek this world's goods, provided he do it by means adapted to his object, the natural consequence is, that his wealth increases. If he pursue the pleasures of sense, he has the enjoyments of sense; but these things, being of a terrestrial and corruptible nature, they perish with the using. The only crop, therefore, he can expect to reap, is corruption. If he devote his life to the exclusive pursuit of such gratifications, he falls short of the end for which he was created, and thus debases himself. Our calling is a high and holy one, even "to glorify God in our bodies, and in our spirits, which are his." We are called to an enjoyment of an inward union and communion with our Maker, and to a spiritual fellowship with each other in Him. If therefore we despise our high and holy calling, and neglect to seek after spiritual enjoyment, we have our portion in this life, but the end thereof is

bitter—our doom is to be for ever where "the worm dieth not, and the fire is not quenched," when the day of righteous retribution arrives. We shall then know that God cannot be mocked, whatever our profession may have been. Such as a man soweth, that shall he also reap. If we sow unto the flesh, we shall of the flesh, reap corruption; but if we sow to the spirit, we shall of the spirit, reap life everlasting. It is thus in the nature of things, and according to the righteous judgment of God. If we seek Him rightly, we shall find Him: if we sow to the spirit, we shall know a participation in that spirit, which is the light and life of man.

My companion also was strengthened to labour in a precious degree of right ability.

Allendale.—There is reason to believe that the gracious design of our Heavenly Father, in leading our predecessors into the practice of sitting down in silence, when they assembled to worship Him, is, in our day, too often frustrated, by giving way to the enemies of our souls' salvation—"the flesh, or the devil." The flesh loves ease. When this propensity of our nature is yielded to, an indolent, lukewarm state prevails. In some, the roving of the imagination is indulged; in others, the mind is nearly a waste, void of animation, empty, dormant. In either case, the gracious design is frustrated. We are not waiting upon God. These seasons would be occasions for the renewal of our spiritual strength, if we were rightly and livingly exercised before God, sitting down before Him in stillness, reverently attentive to the motions of His Spirit upon our minds, breathing with humble, but fervent aspirations after the arising of His power. In this state of mind, if it should be manifested to us that we have, in any matter, sinned or transgressed against the righteous law of God, we should, until the spirit be bowed in penitential sorrow, feel the current of life obstructed. We should see our sin engraven as with a pen of iron, and with the point of a diamond, not only on the tables of our heart and conscience, but also on the horns of our altar. Thus true contrition before God would be felt, forgiveness through the blood of Christ would be witnessed, and redemption would be known, not only from the guilt and condemnation of sin, but also from its power and dominion, so that God would

be truly worshipped and glorified. He is seeking such worshippers; and such truly we, as a people, ought to be. We profess to believe in the spirituality of Divine worship, under the Christian dispensation. If we indulge in indolence and lukewarmness, we shall have the portion of the sluggard, and be clothed with rags; our nakedness will appear; and these opportunities, unimproved, will rise up in judgment against us in the great day. But to such as are rightly engaged, the Lord will open His storehouse. In Him "are hid all the treasures of wisdom and knowledge." Yea, and He does unfold the mysteries of His kingdom to such as thus seek Him, and walk in the ways of His holy commandments.

ALSTON.—In the monthly meeting, I had to explain the duty of such as stand in the foremost ranks in religious Society, from the words of the Apostle, "Warn the unruly, comfort the feeble-minded, support the weak, be patient toward all men." Providence hath wisely ordained that, for the general and individual well-being, both in civil and religious society, there should be government, order, law; hence the necessity that there should be also subordination, submission, restraint. But the unruly reject these salutary regulations, will not submit, will not be ruled. This is a dangerous state, because the justice of God may bring upon them that which is spoken of by the prophet, "Yea, they have chosen their own ways—I also will choose their delusions." The language of such is, as our Lord describes in the parable—"We will not have this man to rule over us;" therefore He permits a deceived heart to turn them aside.

"Comfort the feeble-minded, support the weak." Those who are concerned to abide in Christ, the living Vine, are made fruitful to the glory of God—they experience at times a being dipped into tender sympathy with and for each other. Are any feeble-minded? the living brethren will seek to comfort them. Are any weak? they will be ready to stretch forth the hand of help. Even those, who are religiously exercised before God, are surrounded with many temptations and dangers. The enemy knows that if he can draw these from their allegiance, and persuade them to yield to his influence, he strengthens his kingdom. Thus "he goeth about as a roaring lion, seeking whom he may devour:" therefore all have need to watch,

and not only to watch, for we are not able to keep ourselves, but we must "watch unto prayer," knowing, that unless the Lord keep the city, the watchmen waketh but in vain. This sense of our own infirmities and danger should truly make us patient towards all men.

Coanwood.—I had to describe the case of a person formerly resident in this neighbourhood, which was related by an eye-witness. He was brought to a bed of languishing, and drew near his end. At a time when he thought himself alone, he was overheard bemoaning his condition in the following manner:—"I did think that to have lived a sober and regular life, and done that which was lawful and right between man and man, would have been sufficient; but I now see that nothing will do but a thorough change of heart." He then, when it was almost too late, saw and felt the truth of our Lord's words, "Except a man be born again, he cannot see the kingdom of God." He must be converted, and become as a little child. O that all were brought to perceive and understand these important truths, before it be too late!

Carlisle Monthly Meeting.—After a season of deep exercise, D. O. was favoured to labour with much energy and power in an awakening testimony.

Solport.—We are placed here, in this stage of existence, as accountable creatures. The time will soon arrive when the spirit must be separated from its earthly tabernacle. The body must return to the dust from whence it was taken, and the spirit unto God who gave it, and must then stand before His awful tribunal to render an account of the deeds done in the body. We all know this, yet how many go on in an unconcerned state. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Do we believe on Him, believe that He died for our offences, and was raised again for our justification? Do we truly believe that the agony which He endured in the garden, and upon the cross, when He poured out His soul unto death, was for our sakes, and as an atonement for our sins? If we do so believe, how can we be reconciled to live any longer in transgression of the righteous law of God, and thus grieve His Holy Spirit? If we rightly believe these awfully important truths, we shall

know that we are not our own, but are bought with a price. What price? Even with the precious blood of the Son of God, that henceforth we should not live in sin, not live to ourselves, but to the honour, the praise, the glory of God, and of Christ, who died for us.

SIKESIDE.—On first-day morning, we were both engaged in testimony. I felt weak and poor on standing up, but was favoured with strength to labour beyond my expectation. Among the many impediments which lie in the path of our advancement in that strait and narrow way, which leads to the kingdom of rest and glory, not the least is that reluctance in our nature to appear as fools amongst men for Christ's sake; yet it is essential to our progress that we learn this lesson. Many who have been favoured to make progress in the right path, have to acknowledge that this has been one of the bitterest cups which they have had to drink, but our Lord is gracious. In the days of His outward manifestation in the flesh, we read that many who were convinced that He was the Messiah, were yet afraid and ashamed to confess Him, lest they should be put out of the synagogue. They loved the praise of men more than the praise of God. They sought the honour which is from beneath, more than that which cometh from God only. The people expected Christ to appear in majesty and glory as a temporal king, but He came in a lowly appearance. They knew that He was the son of Mary, by trade a carpenter, and that His companions were simple, unlearned fishermen. Thus it is now. His appearance in the heart is lowly. His requirements at times appear foolish to the carnal mind, and the natural understanding often cannot comprehend, and has no relish for them. It is to many very hard thus to appear as fools; but the Lord is gracious, even to these weak ones, if they seek to Him for help and instruction. We read that our Lord received Nicodemus even by night, and condescended to open to him the important mystery of regeneration; a great mystery to the carnal mind to this day. It is indeed a consolation to think how the Lord bears with our weakness and infirmities. Let such seek Him in retirement. He will condescend to strengthen and instruct them, will gently lead those who are young in faith, and bear in His arms such as are scarcely yet able to walk. He will teach them obedience by the things they shall

suffer. He will cause them to know His terrors for sin, chasten them as children, and scourge them as sons, but in such tenderness and love that their love towards Him will be increased and not lessened. He will feed them with the milk of His word, whereby they will grow in strength, become more bold in His cause, and be made willing to confess Him before men. Having received a new heart in the process of regeneration, they will have new affections and desires. He will give them hearts of flesh, whereon He will inscribe the great things of His law. What adorable condescension!

Carlisle.—"It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning." When we reflect on those awful occurrences recorded in Holy Scripture, we see how the Almighty, after much longsuffering, poured out His judgments upon many to destruction, even upon His own peculiar and chosen people, whom He had brought out of Egyptian bondage with a mighty hand and outstretched arm; yet when they tempted and grieved Him in the wilderness, with what awful calamities did He visit them! And are not many of us equally guilty? He has condescended to fulfil His ancient promise to many in our day—"I will dwell in them and walk in them; I will be their God, and they shall be my people." Has He not been to many of us an immediate teacher and instructor, convicting of sin? Yet how many amongst us quench the Spirit, stifle conviction, and rebel against the light—and yet He spares! Truly we may say that it is of the Lord's mercies we are not consumed. The Gospel is peculiarly a dispensation of mercy. The Lord thereby seeks to save us, to redeem us, to gather us into the true fold, of which the Lord Jesus Christ is the one Shepherd. When our Lord was personally on earth, we read that some refused to receive Him. His disciples, in their zeal, queried if they might not call down fire from heaven, and consume them, as Elias did. But He rebuked them, graciously declaring that He came not to destroy men's lives, but to save them.

Even in ancient times, the language went forth—"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts.....Let the priests, the

ministers of the Lord, weep between the porch and the alar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach." What mercy! What forbearance!

The feelings of my own mind, on this occasion, were such as would have gathered all ranks and classes; desiring that our souls might thus be solemnly bowed before the Lord, supplicating, individually and unitedly, that He would be pleased to spare His people, and not give His Heritage to reproach, nor suffer the heathenish spirit to rule over us.

Scotby.—My duty appeared to be to exhort all ranks to watchfulness. "Watch and pray," said our Lord. We cannot preserve ourselves; for "it is not in man that walketh, to direct his steps," therefore our trust must be in God, the Preserver of men, and our aspirations must ascend to Him who alone can rightly instruct and preserve. "What I say unto you," saith our Lord to His Apostles, "I say unto all, Watch." None are exempt from this duty. We have a subtle enemy, who suits his baits to our several circumstances and dispositions. He does not tempt us all to the same error, nor any one of us to every sin. If we think, as some have thought, that he has left the field, we may be mistaken. He may have found a secret lurking place very near a vital part. We are very ready to consider the fault of our neighbour of greater magnitude than our own, and that the sin with which we are beset is, on some account or other, excusable. The heart of man is deceitful, and when unrestrained by religion, is liable to become desperately wicked.

Moorhouse.—Notwithstanding the degeneracy which sorrowfully prevails in our Society, the Lord has not ceased to strive with us. But the mourners in Zion are often ready to say, "By whom shall Jacob arise, for he is small." If the Lord be with us, why is it thus? Let such as truly mourn, do as Gideon did—go forward in the little strength which, if rightly sought, would be afforded. When Gideon was stirred up to engage in the work of reformation, and was fain to go by night to destroy the altars of Baal, when the people were ready to rise up against him, we find his aged father stood in his defence, saying, "Will ye plead for Baal? Will ye save him?" He had suffered wrong things to creep in, but was well satisfied that one had

risen up to put them away. Thus might the dear, awakened youth among us be encouraged to labour, and some of them might become blessings to their father's houses, even qualified to take their parents by the hand, in their declining years, and help them forward in the right path.

Allonby.—This meeting was large. My mind entered into sympathy and exercise with, and for, the aged, of whom, a large number were present. The Lord's tender mercy towards His degenerate creature man, is very great. He strives with, and visits him, from season to season, by His holy Spirit; and if our eyes were truly enlightened, we might also read of many mercies in the book of Providence. When old age advances, He strips men of their earthly consolations, as it were, one after another, that they may be weaned from the love of this world, and excited to seek a better inheritance. "Lover and friend hast thou put far from me, and mine acquaintance into darkness." Thus, those with whom they have been most sweetly united are taken away from them, and they feel stripped. But it is in adorable mercy that those who, it may be, would not yield to the more timely and gentle admonitions of His Spirit, may be thus reclaimed to a just sense of their duty, by these more severe chastisements. Nor have the aged only to be instructed by such considerations. The middle-aged, the young and strong, in the full enjoyment of health and vigour, have all great need to take warning; for the day may soon overtake any of us, in which it may truly be said that wearisome days and nights are appointed us, when we may be compelled to say, we have no pleasure in them. We may soon be laid on a bed of sickness, when the spirit of a man may be scarcely able to bear the infirmities of the body; then, a "wounded spirit, who can bear?" Such a case as this has been experienced, of which I had to give a most affecting instance. May all be warned in time, lest unhappily such should be the lot of any of us, that we should nearly outlive the day of the Lord's gracious visitations unto our souls, and have to adopt the language, from painful personal experience, "The harvest is past, the summer is ended, and we are not saved."

Maryport.—Our Lord declared to His disciples, "Ye are my

friends, if ye do whatsoever I command you." Many are willing to obey part of the Divine requirements, and are really desirous of being the Lord's servants, who yet shrink from the entire surrender of their own will. They who yield unreservedly, have generally to learn obedience by the things which they have to suffer. Many visited ones, for want of more entire faithfulness, are comparable to Ephraim, whose goodness was as a morning cloud, and as the early dew, which soon passeth away. Instability is marked in their conduct. Let such remember their vows in the day when they entered into covenant with God, with simple, humble request, as Jacob did. They have been invited to the marriage supper of the Lamb. May they beware of rendering themselves unworthy to partake thereof, by an undue attachment to lower enjoyments; pleading excuses—one going to his farm, another to his merchandise, and a third resting satisfied with his domestic enjoyments. Thus, as is represented in the parable, if, when the Lord calls and invites, we refuse to hear, we may be rejected, and never be allowed to partake of the table of the Lord, in His kingdom, when we should be willing and thankful to do so. He may then laugh at our calamities, and mock when our fear cometh.

Broughton.—I had to dwell on the high importance of the character which we are called to maintain, as Christians. "Ye are the salt of the earth:" "Ye are the light of the world," said our Lord, to His disciples. "A city that is set on an hill cannot be hid." There are few persons but have some influence over others. If this influence be exerted in the cause of religion and virtue, it is useful. In religion, we cannot be neutral. Our Lord declared, "He that is not with me is against me, and he that gathereth not with me, scattereth abroad." He also described fruitfulness as essentially connected with discipleship. "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Hence our lives and conversation must be of good savour. "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men:" an awful warning to the unsavory professor. On the other hand, how encouraging is the language, "Herein is my

Father glorified, that ye bear much fruit." Many would be more fruitful if they were to surrender themselves more fully to the Lord's service. We must know our own wills so subdued that we may become as passive clay in the hands of the potter. We must be willing to walk by faith, not by sight only; be willing to move in simple faith at the secret touches of Divine power in the heart, which point to this being done, the other, left undone. Let us take the Lord Himself for our leader, and He will teach and sustain us. Believers are sometimes led as the blind, in a way that they have not known, and into paths which they have not seen. "He brought me into darkness, but not into light," saith one, formerly; and we remember it is said, our Lord was led, even of the Spirit, into the wilderness, to be tempted of the devil. These are trying dispensations; but we are thus taught and instructed to speak a word in season to him that is weary. Were there more among us willing to be thus purged, thus led about and instructed, we may reverently believe the Lord would fulfil His ancient promise, and pour out larger measures of His Holy Spirit upon them, and cause sons and daughters, servants and hand-maidens, to prophesy, and prepare them for usefulness in the church. O that the visited children of the Lord would yield unreserved obedience!

Greysouthen.—It was foretold of our holy Redeemer, that in His humiliation His judgment was taken away, and who shall declare His generation, for His life was taken from the earth. The Lord's servants have often had measurably to partake of a similar cup of suffering, to that of which their Divine Master drank so very deeply. They are at times permitted to know something of the fellowship of His sufferings, and to be as it were baptized into His death. "Ye are dead," saith the Apostle, to some of his fellow-believers, "and your life is hid with Christ in God." This is a precious, but a very humiliating state, being as it were dead to sin, dead to the world, yet alive unto God. But it sometimes happens that these little ones of the Lord's fold are so discouraged and cast down, that they do not discern themselves to be thus truly alive unto God; yet it is a condition very precious in the Divine sight, and peculiarly under His protection. It was said formerly, that "as the mountains are round

about Jerusalem, so the Lord is round about his people." How consoling is the language, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."

PARDSHAW.—Here we were met by Friends from several other meetings, being first-day morning. As we rode to meeting, I felt the current of Gospel love flow very strongly, and hoped we should have been favoured with an open good meeting. It was large, and proved very laborious. I felt constrained to rise, but under a sense that the seed of life was under great oppression. The language of the blind man, whom our Lord restored to sight, came before me, "I have told you already, and ye did not hear. Wherefore would ye hear it again? Will ye also be his disciples?" Thus it is with the Lord's messengers at times. There may be a willingness to hear them, but not a disposition to yield obedience.

My companion followed at greater length than I had ever before heard him. I had to add a few words by way of encouragement to the honest-hearted among them.

WHITEHAVEN.—I sat down in the meeting under discouragement, but was brought into a lively sense of our Lord's sufferings. After some other Friends had spoken, I endeavoured to encourage the lowly, suffering ones, by the example of our great High Priest, the Lord Jesus Christ. His persecutors blind-folded Him, placing on His head a crown of thorns. They smote Him, and even spat upon Him, but what meekness, fortitude, and patience did He evince! even He, who had power to command twelve legions of angels. He is the captain of our salvation, and hath set us an example that we should follow His steps. He suffered, being tempted, and knoweth how to succour all those who are tempted; therefore let us continue to look unto Jesus, trusting in His mercy and in His power.

But how was it with those who occasioned His suffering? Many of them did it in ignorance and unbelief, and on this account, He even deigned to pray for them, as with His dying breath. Even in our day, it is possible to be in the same spirit as these persecuting Jews. The Apostle intimates that it is possible, as it were, even to

crucify the Son of God afresh, and to put Him to open shame, when we trample on conviction, or quench the strivings of the Lord's Holy Spirit. But as the Jews rejected the evidence of His being the true Messiah, even the evidence of His miraculous works, saying, He did them by Beelzebub, the prince of the devils, even so do some vilify and miscal the motions of Christ's Holy Spirit in themselves and in others. Does not this Spirit ever incline the heart which yields to it, to embrace that which is good, and to refuse and turn from that which is evil; but now, as formerly, men love darkness rather than light, because their deeds are evil. The same spirit which is ever at enmity with God, continues to persecute and afflict, in various ways, His lowly disciples. Even some who profess to be called by His name, deny Him in His doctrines and holy requirings before their fellow-mortals. By this the Holy Spirit is grieved.

Cockermouth.—We are commanded to ask that we may receive, to seek, that we may find; but we read that the disciples, when fishing, toiled all night, and yet caught nothing. Thus it is incumbent on us to labour diligently for the bread of life, yet patiently to wait the Lord's time. We are wholly dependant on Him for all our blessings, both spiritual and temporal. No past experience can diminish or remove the constant necessity for this sense of dependance. The Lord has graciously promised that they who truly wait upon Him shall renew their strength, but not in their own time or will. In order to profit by this promise, we must be careful to walk in the Divine fear, and in the way of His commandments. It is those who are of clean hands and pure hearts, and are concerned to know Him above all, that shall, in spirit, ascend the Lord's holy hill, and dwell in His tabernacle. Without this, we shall seldom be permitted to be sensible of His refreshing presence. No idol, or image, graven by art, or man's device, must find a seat in our affections as a rival to Him who claims a whole burnt-offering, an individual sacrifice. The Lord's Spirit is also a Spirit of truth. It leads out of all lying and deceit, and into uprightness and integrity. The tree of life, which stands in the midst of the paradise of God, is guarded against the approach of the transgressing nature, by the angel with the flaming sword. Therefore, if we are indulging in

these wrong things, when we would at the same time seek spiritual consolation, we shall find it denied to us. We shall often sit dry, poor, and barren. On the other hand, if we are careful to do the will of God, diligently seeking to Him for help and strength against our soul's enemies, we shall be permitted at seasons to ascend above all lower enjoyments, as upon the wings of faith and love. In seasons of danger and trouble, the munitions of rocks shall be our defence. Even in seasons of dearth and want, bread will be given us, and our water shall be sure.

SETMURTHY.—To a small company, D. O. had a precious testimony, which was delivered with great power and clearness. I felt afraid to add, lest it should not be to profit, but it appeared to be safest to attempt a little addition.

WELPORE.—"He that hath an ear, let him hear what the Spirit saith unto the Churches." By this we may learn that there is a state so nearly approaching to that of spiritual death, that it cannot availingly hear. To such, the words of the Lord's servants are but as a pleasant song. Even their most solemn warnings are scarcely felt to have any meaning. But as the great Master is received, so will His servants be. If the people have regarded His voice in the secret of their hearts, so will they value the admonitions of those whom He sends. If they stifle the convictions of His Spirit, they will not heed the most solemn calls through instruments sent to them. This is a very dangerous state; the heart waxed so gross that seeing, they see, but do not perceive, and hearing, they hear, but do not understand. The Lord may cease to strive. He may harden gradually. We also find that the Lord's care over His chosen ones is very great, even in times of general calamity. When the prophet was taken in the visions of light, to behold as in secret, through a hole in the wall, the abominable works of the Israelites, even the elders of the people, how they were bowing down to their own inventions, in the chambers of imagery, and the Lord declared that He would deal with them in fury, saying—Mine eye shall not spare, neither will I have pity; yet before His judgments were poured out, a messenger was sent through the midst of the city, with a writer's ink-horn by his side, to "set a mark upon the foreheads of the men that sigh and that cry, for all

the abominations that be done in the midst thereof." These were to be spared in the day of His righteous judgments. This is a sure criterion, by which we may judge of our spiritual condition. Do we "sigh," do we "cry," are we grieved at sin and evil, either in ourselves or others? The Lord's adopted children are grieved when their Heavenly Father is dishonoured, or His holy name is in anything profaned. Not so the indifferent or lukewarm professors.

I also had to speak a little on the parable of the talents. The gift of grace is universal. The grace of God hath appeared to all men, but the Lord giveth to men according to their several ability. Improvement of the talents received is required of all, but we find the negligent, the slothful, go from one degree of blindness and hardness to another—negligent, slothful, ungrateful, even to rebellion and blasphemy. Out of their own mouths will such be judged. Even by that which they shall be constrained to confess, shall they be condemned.

Penrith.—"The Lord pardon thy servant in this thing" is a language unworthy our high calling. The desire of wrong things retards the growth and advancement of many visited minds. They are made willing to give up to the manifestations of duty in part, but not wholly. Thus the current of that peace, which, if they were truly faithful and obedient, would flow as a river, is obstructed, and that succession of acts of righteousness, rolling as the waves of the sea, in beautiful regularity, is prevented. Some, wanting faith in the Lord's promises, let in a fear that if entire obedience to Divine requirings were yielded to, their trade would be spoiled, and the needful provision for themselves and families would fall short. Thus Naaman, the Syrian, appears to have been sensible of his state of bondage, yet did not seek to be loosed from it, but to be tolerated in the idolatrous usages connected with it.

"The Lord pardon thy servant in this thing." Thus are many in our Society in thraldom and bondage to the spirit of this world. There are others who seem to take the reins of government out of the Lord's hand, and follow after the pleasures of sense, or the accumulation of this world's goods, as with an extended grasp, and an almost unbounded desire. Such cannot truly say that the Lord is

their Shepherd. They stray wide from His fold. But such as are brought to a willingness to make a full and free surrender He can strengthen, and even enable to cut off that which may have been as near and dear to them as a right hand, for His sake; then, in humble holy confidence, they can truly say, "The Lord is my Shepherd; I shall not want." "The Lord is my light and my salvation; of whom shall I be afraid?"

It would be well for the elders of the church, the parents, and heads of families, to beware that in the joy which they feel at the progress which some of their younger Friends may have made, they say anything which would appear contrary to the convictions made upon their minds, at times, in the strugglings of nature with grace—of inclination with conviction. May all these delegated shepherds beware lest they mar the Lord's work, by unguardedly uttering the language, "Go in peace;" but rather, may they seek to strengthen the good desires of all, as far as they are enabled, and then commend them to God, and to the word of His grace, which is able to keep them from falling, and to build them up in our most holy faith.

Moreland.—The lowly, oppressed ones were encouraged; some of whom seemed so weak that they were hardly able to maintain the struggle. "The Lord giveth power to the faint; and to them that have no might, he increaseth strength." This promise is precious.

Kendal.—We read that "the just shall live by faith." There is to be known an inward perception of the Divine will, which it is our duty to obey, without always seeing the reason why. Thus was it with him who is styled the Father of the Faithful. He was called to leave his kindred and his father's house, and to go forth to a country he knew not. He obeyed, and went forth; but looking continually to Him who is invisible, in his journeyings, when he had pitched his tent, it became his care and concern to set up an altar, to call on the name of the Lord, and to seek to Him for preservation and counsel. On one occasion, when he appears to have been anxious to understand how the great and important promises which he had received were to be fulfilled, he was answered by this short but highly instructive injunction, "Walk before me, and be thou perfect." As

we are engaged thus to walk in the presence and fear of God, we also shall witness preservation, and ability will be afforded to go on to perfection; we shall then be taught to know and discern our duty, even in cases of the greatest difficulty.

Preston-Patrick.—My engagement was an earnest exhortation to diligence in seeking the Lord, and to beware of drowsiness or lukewarmness when we assemble with our Friends to wait upon Him, lest we grieve His Holy Spirit, and make the table of the Lord appear contemptible in the eyes of serious inquirers. I also had to give a tender exhortation to the dear children, of whom a considerable number were present.

Graytigg.—"Where two or three are gathered together in my name, there am I in the midst of them." If but two can meet, they are encouraged to do so; and when truly gathered in united exercise of spirit before the Lord, they may expect the blessing of the Divine presence. This is great encouragement to diligence in the attendance of our religious meetings. But even this will not avail unless we are found in the way of well-doing. "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."

Colthouse, near Hawkshead.—The language of the prophet was, "Behold the Lord whom ye seek; the messenger of the covenant whom ye delight in" shall suddenly come to His temple. "But who may abide the day of his coming?.....for he is like a refiner's fire, and like fuller's soap." It is needful that we should ever be watchful, for we know not how suddenly He who is styled the messenger of the new covenant may come; either in merciful visitation, by the tendering, contriting influence of His love and power upon our spirits, or in the way of conviction and of judgment; even as a refiner, with fire, to try us with the revelation of his righteous indignation against sin, or it may be, at once to cut the thread of our lives, and summon us, just as we are, to appear before His tribunal. The Father hath the times and seasons in His own hand. When He does come as a refiner with fire, we are too apt to flinch from the painful operation; but it is necessary, and however severe, "it afterward yieldeth the peaceable fruit of righteousness to them that are exercised thereby." Let all beware of expecting great and remarkable manifestations of

Divine power. The manner and time of the Holy Spirit's operation are varied to a wonderful extent. "As the wind bloweth where it listeth"—"so is every one that is born of the Spirit." The weak and discouraged ones may be satisfied that He will not break the bruised reed, nor quench the smoking flax, until He bring forth judgment unto victory.

GARSDALE.—After much secret prayer for help and preservation in the important and arduous service before me, I arose, with feelings of tender love and sympathy towards these poor people, situate in a very remote district, and without the enjoyment of many things which we esteem the comforts of life. It is said, "He who formed the eye shall he not see? he who planted the ear shall he not hear?" The Lord sees us at all times, and in all places. This consideration is full of instruction. The careless and disobedient cannot hide from Him, no, not even their most secret thoughts or actions. "Whither shall I go from thy Spirit?" saith the Psalmist, "Whither shall I flee from thy presence?" The most concealed actions of the ungodly are known to Him. He records their deeds in His book, and He will call them to answer for them before the judgment-seat of Christ. To the lowly, humble, seeking children of God, this doctrine is full of sweet consolation; "The eyes of the Lord are upon the righteous, and his ears are open to their cry." His arm is widely extended in adorable mercy, to gather even the rebellious and the disobedient. His language to such is, "Why will ye die?" "Let the wicked return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." But let all such remember that if they will not let the long-suffering of God lead them to repentance; if they will continue in rebellion, they are fighting against God, and will most assuredly find that He is stronger than they.

RAWDEN.—We read that when the shepherds were keeping watch over their flocks by night, the angel of the Lord appeared unto them with the cheering language, "Behold, I bring you glad tidings of great joy, which shall be to all people; for unto you is born this day in the city of David, a Saviour, which is Christ the Lord;" and suddenly there was with the angel a multitude of the heavenly host, praising

God and saying, "Glory to God in the highest, on earth peace, good will toward men." The fulness and extent of the benefit designed by our Heavenly Father in thus sending His Son to be offered as a sacrifice for the sins of men, in order that they may become, through living faith in this precious sacrifice, reconciled to God, and know the pardon of their transgressions; and not only so, but that they may, through the obedience of faith and sanctification of the Spirit, know Christ to dwell in them, is hardly conceivable by our finite capacities. There is reason to fear that this precious indwelling of Christ, as a source of refreshment to the soul, is much less experienced than it might be, were there but more submission to the will of God, and of walking in the obedience of faith. These precious privileges of our Gospel day are not sought after with sufficient earnestness. "If thou knewest the gift of God," said our Lord to the woman at Jacob's well, "and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water." But how shall we come to the experience of this? By faith. "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders." Do we know, as the Apostle expresses it, Christ to be formed in us? We are taught to pray that His kingdom may come, and that His will may be done on earth, as it is done in heaven. If we really desire this, then let Christ reign; "If ye love me," said He to His disciples, "keep my commandments." We have reason to believe that the delight of the purified spirits in heaven, is to be employed in doing the will of God, and in praising and magnifying His great and adorable name. But can we praise Him unless we have actually known Him as our Deliverer, our Redeemer, not only from the guilt, but also from the power and dominion of sin? Let us endeavour humbly and patiently to bow to the sceptre of Christ, and yield ourselves to be led, guided, and governed by Him; let us seek Him earnestly, and desire that He may be in us, and over us, "God over all, blessed for ever:" let us seek to feel Him near us, to get often as into His company, to sit as at His feet, so shall we be favoured to hear more of the gracious words which proceed out of His mouth, even as promised to the disciples, "He dwelleth with you, and shall be in you."

Brighouse.—The language of our Lord to His Apostles came before me, "Ye are they who have continued with me in my temptations." What wonderful love and condescension in God to His creature man, that any should be thus honoured! But from hence we may gather how needful it is for all those who are called to fill the foremost ranks in the Church to be willing to go down, again and again, as into Jordan, to drink of the cup which the Captain of our Salvation drank of, and to be baptized with His baptism, even to be buried with Him by baptism unto death, that they may also witness the power of His resurrection; yea, to follow Him in the regeneration. He had no need of this process, but He leads all His followers through it. It is not enough that we should have once known something of the new birth; there are after dippings. That eye which was once opened may become dim, and that capacity for service which was once experienced may decay. Peter doubtless had known something of regeneration before he denied his Master, but after that transgression, he again needed to be converted or changed before he could be qualified to strengthen his brethren. We also are beset with many temptations; are prone to the love of ease and of earthly enjoyments; and often need to be purged and washed from defilement. Not by works of righteousness that we have done, or can do, are we saved, but by the washing of regeneration, and the renewing of the Holy Ghost. Let us ever cherish a deep and humbling sense of our manifold dangers and infirmities, for it remains to be the humble and contrite-hearted that God accepts: and it is these who are made useful in the church. Without we are preserved in this frame of spirit, we may be stumbling blocks, and a cause of offence to the little ones of the flock, and also to honest inquirers. "Have salt in yourselves."

Dewsbury.—It is a mournful consideration that of the Israelites who were brought forth out of Egypt by the hand of Moses, only two of those who were upwards of twenty years of age, were permitted eventually to enter the land of promise. The people had seen the signs and wonders—the mighty hand and the outstretched arm—by which they were delivered from the power of their hard task-masters. But we find that by reason of their manifold sins and provocations,

the Lord's judgments were, from time to time, poured out upon them, so that their carcasses fell in the wilderness. Even after they had heard the Lord's voice from Mount Sinai, and were so humbled and affected at the time, that they cried, "All that the Lord hath said will we do, and be obedient," how quickly did they turn aside to idol worship! What a lesson of instruction is this! What need have we all to take care lest we also fall after the same example of unbelief, for this appears to have been the sin that most easily beset them. Let us take heed lest the serpent, who beguiled Eve through his subtlety, should also beguile our souls from our trust in God, or from the simplicity which is in Christ. Let us lay aside every weight and burden which impedes our progress toward the heavenly Canaan, and that sin which most easily besets us, whatsoever it may be. Our grand adversary knows well our weakest spot—where we are most vulnerable: here therefore let us keep a double watch, and earnestly pray to our Heavenly Father for help and protection from our souls' enemies. It is as we thus abide humble and watchful, that we gain religious experience, and a preparation for usefulness in the church. Many are the ways whereby the Lord prepares His servants. We must ever be careful to abide in His counsel, and to walk in the way of His commandments. Moses appears to have erred by being too rash. He was under the Lord's preparing hand; he went forth to visit his brethren, but when he saw the Egyptian oppressing one of them, he prematurely and injudiciously interfered, and slew the Egyptian. And again, when he would have set his brethren "at one again," as he saw them striving with each other, he received this taunting reply, "Wouldst thou kill me as thou didst the Egyptian yesterday?" "Who made thee a ruler and judge over us?" Thus they would not own his authority; the time had not yet come—and he had to flee for his life. We find Moses had to pass many years after this in the desert—much in solitude, and in communion with his God—by which means he was instructed and prepared for eminent usefulness. Very different was it with him over whom the mantle of love was cast. Elisha was constrained to leave all his outward occupations and possessions, and to enter into immediate, active service. Others of the Lord's servants, as

John the Baptist, had to pass a long period in a preparatory state. When but a child, it was said of him, that "he waxed strong in spirit," yet "was in the deserts until the day of his shewing unto Israel."

Barnsley.—The admonition of the Apostle to the believers came before me:—"I would have you wise unto that which is good, and simple concerning evil." "In malice be ye children, but in understanding be men." We have need to be Divinely instructed in the attainment of heavenly knowledge, and we should not be ignorant of the many devices which the enemies of our souls make use of, to ensnare us. This knowledge and this wisdom we must ask of God. "Teach me thy way, O Lord, and I will walk in thy paths." "Unite my heart to fear thy name." If we truly desire to be taught of the Lord, we must resolve that through His help, we will walk in the way of His requirings. Our hearts must be clothed with His fear; and when, in the manifestation of light, we hear the word of command, we shall always, I believe, find there is power to obey, if the secret voice which speaks in the soul, be but attended to. Let us also be diligent in searching the Scriptures of truth. The order in which the Apostle has placed the growth in Christian attainments is very instructive. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." Now "Faith is the gift of God." We can make no progress in religion until it is imparted to us. We must believe that God is, "and that he is a rewarder of them that diligently seek him." The seeds of this faith are sown universally. "The heavens declare the glory of God, and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard." It is the will of God that His children and servants should increase in knowledge, most especially in that which tends to salvation. Patience is indeed necessary for all, but young Christians have peculiar need to learn how to possess their souls in patience; submitting humbly to the will of God. When tribulation ariseth, when a man's kindred and friends persecute him for Christ's

sake, he has need of both wisdom and patience; especially so when a man's greatest outward foes are they of his own household. He then has need of meekness and humility, and of being so guided in the path of true judgment, that he may go in and out before men without giving cause of offence, being clothed with brotherly kindness and charity. There is a season in the experience of many, in which, if they have not conflicts from without, they have them from within. Awakened souls, endeavouring to follow in the way of God's commandment, have often, for a time, to walk mournfully before the Lord, without the enjoyment of that peace, which, if they are faithful and obedient, will be known "to flow as a river" in due time, to their great refreshment.

Lumbroyd.—There is encouragement in the language of David—"This poor man cried, and the Lord heard him, and delivered him out of all his troubles." Again it is said, that "for the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord"—great encouragement for the poor in spirit. Those who are made sensible of their many infirmities and wants, may freely seek help from God. "His ear is open to their cry." He pitieth them, even "as a father pitieth his children," if they are careful to do His will. Such will not choose to walk in the counsel of the ungodly, nor stand in the way of sinners.

Highflatts.—I had to revive that remarkable expression of the Apostle Paul, "I was alive without the law once, but when the commandment came, sin revived, and I died." Many are in this condition—alive, in their own apprehension, but in an unawakened and unreflecting state. They are consequently as "without the law," feeling no conviction, no compunction. Their ways appear right in their own eyes, but it is because the law of God is not fully revealed, or His witness in the conscience is silenced. They turn from the light, which reproves and makes manifest that which is evil and contrary to the will of God. They hate the light, because their deeds are evil, therefore they are permitted to grope in darkness and delusion, calling things by their wrong names,—as "evil, good; and good, evil." This, though a common, is a very unsafe state. "Some men's sins are open beforehand, going before to judgment, and some

men they follow after." How dreadful will it be to have all our evil deeds to rise up in judgment against us, when we stand at the tribunal of God, from which there is no appeal! The sentence then pronounced will fix our doom irrevocably. How incomparably better is it that we should know the commandment to come, the law of God to be clearly revealed, though we should then have to bewail our condition, as being dead in trespasses and sins, and behold all our own righteousness, in which we had trusted, to be but as filthy rags. These are sore baptisms, and severe conflicts, but it is well to endure them whilst the day of mercy is extended. Let us bring our deeds to Christ, the Judge—the true Light—and submit patiently, when He shall pass judgment upon them. We shall then receive more light, and things which we had esteemed as harmless and innocent, in our awakened state we shall discover to be contrary to the will of God concerning us, and His will is our law, in whatsoever way He may be pleased to make it manifest. We thus may come to see that things which are highly accounted of among men, are sometimes abomination in the sight of God. When the mind is thus awakened, it feels deeply humbled before God. True repentance takes place; self-abhorrence is at times felt against our conduct. The need of a Saviour is seen and felt; and if we yield to the drawings of the Holy Spirit, we shall be brought, as to the foot of the cross, to behold the Lamb of God, who taketh away the sins of the world; and to believe in the precious blood of the covenant, which was shed for us. God spared not His own Son, but delivered Him up to be a sacrifice for our sins, and He graciously accepts that sacrifice as an atonement, for those who sincerely repent and forsake the error of their ways. The Lord Jesus Christ "poured out his soul unto death," that He might reconcile us to God. Let all therefore look unto Him whom they have pierced with their sins—whose Holy Spirit they have often grieved and quenched; and humbly confess Him before men in all His requirings. Let them cease to do evil; learn to do well. They will have deep conflicts, because the "commandment" is come. The law of God is revealed, and they will at times be baptized into death; but being willing to be thus buried with Christ, they will also know a

being raised by the power of God into newness of life, and enabled to praise Him as on the banks of deliverance.

Lancaster.—When our Lord was led of the Spirit into the wilderness to be tempted, we read that "the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them," saying, "All these things will I give thee, if thou wilt fall down and worship me." Our Lord answered him in the language of Scripture, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." This is a very comprehensive precept, and well would it be for us if it were more fully obeyed. Many are willing to serve God, but not Him only, which deprives them of the peace and consolation that accompany unreserved dedication. As saith the prophet, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." As a stimulant to this full dedication, Moses cried, "O that my people were wise; that they understood this, that they would consider their latter end." Let us duly consider how we are likely to feel, when laid upon a dying bed, when the consolations of this life shall fail. How miserable shall we be, if at such a time, we cannot look back upon our past life with comfort, nor forward with hope! What will then be our situation? "What will ye do in the day of visitation?" saith the prophet; "and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?" How unavailing, at that period, will be those things in which we may have gloried in the day of health and outward prosperity! Even those kingdoms of the world, that degree of dominion over others, that influence and authority which many are so earnest to acquire, what will all these avail, if our peace be not made with God?

Crawshay-Booth.—The language to one of the early churches came before me—"Examine your own selves, prove your own selves. Know ye not that Jesus Christ is in you except ye be reprobates?" Although the view taken by our Society of the doctrine of election and reprobation differs materially from that of some other religious

denominations, we yet assuredly believe that "many are called, but few are chosen." If, when the Lord visits the children of men with a sense of His power and mercy, calling them to a life of faith and holiness, they yield obedience to these convictions and manifestations of the light of Christ, such will be received, as with the arms of mercy, and if they continue obedient and faithful, they will become of the elect, or chosen of Christ. But on the other hand, if they resist the strivings of the Lord's Spirit, and turn a deaf ear to the voice of conviction or reproof, the day of their visitation may pass over. The Lord's Spirit may be quenched, and cease to strive, and when His Spirit wholly forsakes the children of men they are then nigh to a state of reprobation, for there is redemption and salvation by no other name. When the time of awakening comes, and the Lord's judgments are about to be poured out, such may be filled with anguish and despair, and true repentance may not be granted. Here is the state of reprobation. Such are not in Christ, nor He with them, and there is salvation in no other. That which bringeth forth briars and thorns is nigh unto cursing, whose end is to be burned. Such are not merely unfruitful, but injurious; hurting one another, tearing one another. There remaineth, then, no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation. Dreadful condition, indeed! But they that are in Christ are new creatures, and bring forth the fruits of the Spirit, "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Let us try ourselves in the true light, by our fruits, whether we be in Christ: yea, or nay.

Rochdale.—This meeting proved an open time to us both. My mind was deeply exercised in an ardent desire for Zion's prosperity, and that the gracious designs of her God may not be frustrated through the disobedience of her sons. I had to revive the language of David, "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him, and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under

his feet." How admirable is the condescension of Him who thus framed the universe, and formed our bodies so marvellously adapted for use and comfort, and endowed our minds with reason and understanding, for dominion over the lower works of creation.

How wonderful that He, who guides and upholds all things by the word of His power, should deign to visit and plead with His creature man, to induce him to accept the offers of His bounty, and thus promote his own happiness! When our Lord beheld Jerusalem, (a comparatively small spot on this habitable globe,) He wept over its impiety, with this pathetic expostulation—"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" What an expression of tender mercy and adorable lovingkindness is this, that He should thus mourn over the rebellious!

It is said, "the Lord's portion is his people, Jacob is the lot of his inheritance;" and we Gentiles, who are not of the house of Jacob, are made one with him by the blood of Christ, that the Gentiles should be fellow-heirs of the same body, and partakers of the promises of Christ by the Gospel. We are not our own, but are bought with a price. Let none therefore rob God of His right. He has commanded us to love Him with all the heart, soul, understanding, and strength. Let us obey, for it is His undoubted right to be thus loved, served, and obeyed, above all. Let us, with full purpose of heart, surrender ourselves as clay into the hands of the potter, to be formed and fashioned according to His will. Such are His power and goodness, that though our sins may be as scarlet, He can make them white as snow; though they be red like crimson, He can make them as wool.

Todmorden.—I felt my mind exercised for a discouraged state—tried, probably, with temporal, as well as spiritual privations. The language of one formerly was, "Some trust in chariots and some in horses, but we will remember the name of the Lord our God." Trust in God is peculiarly a Christian duty; and many instructive facts are recorded in the Scriptures of truth, to excite and encourage us thereto. When the Israelites were brought forth out of Egypt, they

were led through the Red Sea, and brought into the wilderness, where they could neither plough nor sow, nor make the accustomed efforts for their own subsistence. They were often closely tried for want of bread, and also of water; but the Lord evinced His wisdom, power, and goodness, supplying their necessities in an unlooked for and marvellous manner. He caused bread to be rained down from heaven for them to eat, letting it fall round about their habitations; and He repeatedly caused the water to gush forth from the rock for them to drink. He even directed His servant Moses to speak to the rock for this purpose, that His Almighty power might be more signally manifested. Their clothes waxed not old; no, not even with their forty years' travel; and their feet swelled not. There is good reason to believe that it was not for their sakes only, that they were thus dealt with, but that all future generations should learn to put their trust in the Lord, the God of Abraham, Isaac, and Jacob; for in them were all the nations of the earth to be blessed, that so, to the remotest period of time, men should learn to love, fear, and obey God; and to trust in Him in all their necessities and distresses. Our Lord Jesus Christ has also left us a command, with a most precious promise annexed, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you, for your Father knoweth that ye have need of all these things." Also, after His resurrection, when He stood on the sea-shore, He evinced His tender care for the temporal as well as spiritual sustenance of His followers, when He queried of them in a season of trial and difficulty, "Children, have ye any meat," and they answered, "No;" for they had toiled all night, and caught nothing. He then instructed them what they were to do—to "cast the net down on the right side of the ship, and they should find;" "and immediately they enclosed a great multitude of fishes." Thus we find that the blessing of the Lord attends the efforts of His obedient, attentive servants and children, who, putting their trust in His goodness, wisdom, and power, are willing that He should be their Shepherd—believing in humble confidence that He will not suffer them to want. We may also remember the animating language of Joshua, near the close of his useful life, when, after he had led Israel into the land of promise,

and been their captain in many victories, he warned and admonished them, saying, "Choose you this day whom ye will serve: whether the gods which your fathers served that were on the other side of the flood [out from amongst whom their father Abraham had been brought], or the gods of the Amorites in whose land ye dwell: but as for me and my house, we will serve the Lord." Let us also nobly and confidingly resolve to seek first, above all other things, the kingdom of God and the righteousness thereof. Let Christ reign and rule in us, and over us, and we may humbly confide in the Lord's goodness, protection, and power, remembering that He hath said, "I will never leave thee, nor forsake thee."

Marsden.—The meeting here was to me a refreshing one, though way did not open for ministerial service. My companion was favoured with liberty from the living spring.

Faraden meeting, in the evening, was also a good one to us both, though the number present was but small. The words of Habbakuk are very instructive: "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer, when I am reproved." Thus solemnly exercised before the Lord, with desires to be made rightly sensible of our own state, by the light of His Spirit in our hearts and consciences, we should know our minds brought down and humbled before the Lord, under a sense of His holiness and majesty, and of our own unworthiness; and thus be made to see and feel the need there is for the sanctifying, baptizing influences of Him who is styled the "Messenger of the New Covenant." "When I heard, my belly trembled; my lips quivered at the voice; rottenness entered into my bones; and I trembled in myself, that I might rest in the day of trouble." It is under such circumstances that we are brought to see the vileness of our fallen nature, and the exceeding sinfulness of sin. Then we are led to crave Divine assistance to enable us to overcome: "Lord, save, or we perish!"

Wyersdale.—My spirit was deeply exercised in this meeting. O that the language of all hearts might be, "Have mercy upon us, O Lord, according to thy lovingkindness, according to the multitude of thy tender mercies, blot out our transgressions." May the time be

prolonged before the awful sentence is pronounced against any of us, "My Spirit shall not always strive with man, seeing he is but flesh:" before the language go forth, as against the fruitless fig-tree, "Cut it down, why cumbereth it the ground?" Such must assuredly be the lot, eventually, of those who continue to rebel against the light, "who know not the ways thereof, nor abide in the paths thereof," but in defiance of conviction, "drink in iniquity like water." Whilst the day of merciful visitation is extended, may the awakened soul cry mightily unto God for deliverance. Such an one cannot help or save himself—the work of redemption is wholly of God. But He is ready, with the arms of mercy widely extended, to receive the returning sinner, who sincerely repents of the error of his ways.

Lancaster Monthly Meeting.—The language of the angel came before me, "Fear God, and give glory to him, for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters." May all who feel that the hour of the Lord's judgments is come, be concerned truly to fear Him. May they "sanctify the Lord of hosts, himself, and let him be their fear, and let him be their dread." May they not flinch from His chastening hand,nor from that spirit of judgment and of burning which is intended to consume the light, chaffy nature in them. Under such circumstances, we should be careful not improperly to regard the example of others. The Lord may even seem to lead some of His dear visited children into narrower paths than those which their parents have trod. It is by this means that He brings about a reformation in the church. "When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad."

West Houghton.—How solemn and impressive is the ancient language of Scripture, "Be still, and know that I am God. I will be exalted among the heathen; I will be exalted in the earth." It is in the stillness of all flesh, when the ramblings and cogitations of the creaturely will and wisdom are silenced in the soul, that the Lord's power is felt to arise into dominion. "Let God arise, let his enemies be scattered, let them also that hate him flee before him." As this becomes the sincere breathing of our spirits, deep prostration before Him will be known, so that all that is opposed to His will

will be silenced and subdued. He has solemnly declared that He will be exalted even among the heathen, He will be exalted in the earth. He is the ruler of the universe, and must ultimately be exalted over all. Before Him every knee must bow; O that it may be while mercy is extended! That such is in accordance with His will, we have abundant proof. "And therefore will the Lord wait that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you."

In accordance with this, is the gracious language of our glorified Redeemer, "Behold I stand at the door and knock. If any man hear my voice, and open the door, I will come in and sup with him, and he with me." O adorable mercy, and loving-kindness, that the Creator of man should thus compassionately solicit His acceptance of mercy and happiness; that the Divine arm should be as it were stretched forth to receive him all the day long. And yet how often have the Lord's messengers had to exclaim, "Who hath believed our report? and to whom is the arm of the Lord revealed?" The Gospel message has been extensively proclaimed, yet how many continue in unbelief and impenitence. The Lord stands ready to reveal His arm of power in such as are willing to bow to His holy will, as it is manifested to them, waiting upon Him in reverence of spirit, and in the silence of all flesh. But let all beware of looking for extraordinary manifestations of Divine power and glory. As surely as the Lord of life and glory was in the days of His flesh rejected by many, on account of His mean and lowly appearance, so is He now rejected in His inward and spiritual appearance in the heart. The Apostle John, in declaring the Divinity or Godhead of Christ, intimates, at the same time, how His appearance to man is likely to be overlooked and rejected: "He was in the world, and the world was made by him; and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." We must receive Christ in the way of His appearing, which is as a reprover of sin; and as He is thus received, believed in, and obeyed, He will be known by us to be also an instructor in righteousness. Thus are we born,

"not of the flesh, nor of the will of man, but of God." Thus God is known to arise in the soul, and His Son, whom He hath sent, is believed in, and obeyed. By faith in His blood we become, as it were, sprinkled from an evil conscience, and have peace with God through Him. Let us all beware of a spirit of unbelief, or rejecting the least appearance of the Lord's power; that grace of God which appeareth unto all men, teaching us that denying ungodliness and the world's lusts, we should live soberly, righteously, and godly in this present world. But, alas! many will not believe the report, will not believe that these checks for evil thoughts, words, or actions, which they feel, are from the Spirit of God, but call them by some other name.

D. O. made some addition, and our spirits were bowed in thankfulness to that Almighty Being from whence all good must ever flow.

Marsden Monthly Meeting.—We thought it small. This view of the languid state of our Society was very discouraging, so that I was scarcely able to feel for those present, for the pressure of a mournful interest in the absent. However, a little light and strength sprung up. Solomon said, "Every wise woman buildeth her house, but the foolish plucketh it down with her hands." Many who feel some love for the religious society of which they are members, and who admire the excellence of its constitution, are nevertheless contributing in their own conduct to its decay, by the abandonment of its principles and testimonies, some in one way, and some in another. There is much instruction in our Lord's caution—"Why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye?" It is peculiarly needful for all those who are concerned in the promotion of the discipline of the church, to be carefully and humbly engaged to attend to this salutary caution; for unless we carefully keep watch over our own conduct, any endeavours which we may make to help others, are likely to be but of little avail. Besides this, we are not likely to see clearly what is best for them, for it is as we approach the fountain of light by the path of obedience, that we are favoured with more light. It is said that "God is light;" and "if we walk in the light, as he is in

the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." It is by thus walking in the light that true Gospel fellowship is known. It is as we seek to draw nigh to God that our love to Him increases; and we then feel love to flow towards others, and a tender desire that they also may be favoured with a participation in the blessed enjoyment which we ourselves experience. It is thus that we are made willing to take them by the hand, and lead them forward in their heavenward journey; and the tender invitation arises in the heart—"Come, brother, come, sister, 'let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.'" In the meeting afterwards, I laboured hard to stimulate them to a better attendance of meetings for discipline, and some appeared to be tenderly sensible of the need of it.

Skipton.—It is said that the first meeting for discipline in our Society was held at this place. Here I had a season of precious liberty in the flowing of light and love, exciting in my heart tender, contrite feelings, and grateful acknowledgments to the Father of all our mercies.

Airton.—This was also a season of brokenness of spirit, and of inward refreshment, in which I had very gratefully to acknowledge the Lord's mercy and goodness, in thus helping us, his poor frail servants, from day to day, through an arduous line of engagements. We have sincerely sought His help to enable us to labour for the promotion of His glory, and the good of souls; and truly we may say He hath been, at seasons, our strength and our song. O that He may also become our eternal salvation!

Bentham.—A meeting, to which the inhabitants were invited. My companion spoke instructively on the account given of Cornelius and Peter. I felt it my duty to point out the tender manner in which pious souls are kept under Divine notice and regard. It is said, "The meek will he guide in judgment, and the meek will he teach his way." But God resisteth the proud, the self-sufficient; He seeth them afar off: He scattereth them in the imagination of

their hearts. Thus the Lord dealt with the Pharisees. He spoke to them in dark sayings, thereby confounding their earthly wisdom. How different His dealings with the humble. "Thus saith the high and lofty One, that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." And again, "Thus saith the Lord, the heaven is my throne, and the earth is my footstool.....but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." He is often nearer to such as these than they themselves are aware of. He deigneth even to dwell with them; with those who are brought down to a state of deep self-abasement, under a sense of their many wants and infirmities. These He delights to succour and to save, and they give Him the praise. Self becomes of no reputation. Surely it becomes poor frail mortals thus to present themselves before the Lord, rather than to come before Him in the fulness of expression—as though they needed not Divine aid, even to teach them how to pray, and what to pray for.

Wray is a small meeting, but some neighbours came in. May such as desire to be enabled to walk before God in integrity of heart be careful to maintain the warfare—for such is the Christian's life designated. Let us maintain the struggle against our souls' enemies, carefully abiding under the captain of our salvation. "These things I have spoken unto you, that in me ye might have peace," saith the Lord. "Be of good cheer, I have overcome the world." We may have to return as from the battle wounded, and may even bear about with us many scars; but let us faithfully follow our Divine leader and commander, and we shall know that the Lamb and His followers shall have the victory. Not so with the lukewarm and indolent professor: "Drowsiness shall clothe a man with rags." All his profession will not afford him a sufficient covering. And when he comes to stand before the All-seeing Judge, he may plead in vain his former experience of Divine visitations; "We have eaten and drunk in thy presence, and thou hast taught in our streets;" the reply will be, "I tell you I know you not whence ye are; depart from me, all ye workers of iniquity." The lukewarm in religion, the Lord's Spirit

loathes; and in the strong, figurative language of Scripture, He saith, "I will spue thee out of my mouth."

And what shall become of the profane and ungodly? those whose delight is in the conversation of the wicked? They will assuredly be foiled. He is stronger than they; and unless repentance be granted them unto life, the terrible language will go forth against them, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Then, there shall be wailing and gnashing of teeth.

Kendal Monthly Meeting.—Although matter had presented with sweetness and clearness, accompanied with an apprehension of duty to attempt the delivery of it, yet I was assailed with doubts and fears, which occasioned me, with some precipitancy, to draw to a conclusion. "The fear of man bringeth a snare." The fear even of good men may have an undue ascendancy. In the awful work of the ministry, the Lord of Hosts should be our fear, and He should be our dread. "Be not dismayed at their faces, lest I confound thee before them."

"Why stand ye here all the day idle?" "Go ye also into the vineyard, and whatsoever is right, I will give you." All are called to labour—at least in the vineyard of their own hearts—to weed, to prune, to dig, in order that fruit may be produced to the honour of the great husbandman. Of Israel it was said, "He is an empty vine, he bringeth forth fruit unto himself." Thus there may be some professors on whom there may be leaves, and even some appearance of fruit, yet it never ripens, never comes to perfection so as to be fit for use,—therefore they only bring forth fruit to themselves. We are instructed by many figures. The church of Christ is compared to a body having many members, of which He is the head; but as there are members of the body which are useful and necessary, though not visible to the eye; so there are in the living church, members whose services may not be very visible or conspicuous, yet if such are preserved sound and healthy, they contribute greatly to the strength of the body. But if a member become diseased—after suitable endeavour for its restoration to a sound and healthy state, without success, it sometimes becomes needful to separate it from the body, lest the

disease should spread. May we therefore be earnestly concerned to abide in the vine of life, our holy Head, Christ Jesus, from whom alone spiritual nourishment can be derived, whereby we may be preserved healthy and fruitful. Those who are properly concerned to keep their own vineyards, generally become concerned for the welfare of others, desiring that they also may taste and see that the Lord is good.

Cockermouth Quarterly Meeting.—Here I was helped to labour pretty largely, and had in secret gratefully to acknowledge the Lord's goodness, in enabling me, notwithstanding some impediment from my defective powers of utterance, to discharge my duty faithfully.

"You only have I known of all the families of the earth, therefore I will punish you for all your iniquities." This was spoken to Israel; and let us consider in what manner they were visited for their sins. The Lord had chosen them, and gathered them to be a separate people, that they might be preserved from the wicked, idolatrous usages of the nations around them; but their backsliding and rebellion were very great. Their conduct is thus described by one of the prophets: "Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." Here the very brute creation are brought forward to bear witness to their sottishness and ingratitude. These lower animals feel affection and gratitude to the hand that feeds them, to those who care for their sustenance; and they evince it by an abundance of patient and persevering service. But Israel—the Lord's chosen people, to whom He had displayed such wonderful love, power, and mercy—they did not consider, but were sunk in ingratitude. "Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number." O lamentable degeneracy! The Lord chose Israel. He was their brightest ornament. He was, to their assemblies, as a crown of glory and a diadem of beauty; and yet they forgot Him. He gave them statutes, commandments, ordinances, superior to those of any other people; and when they became habitual transgressors, how did He deal with them? He did not, at

once, wholly forsake them; but because they had chosen their own ways, He also chose their delusions. They chose to mingle themselves, by marriage, with those nations amongst whom they dwelt, contrary to His express command, putting their trust in other nations for succour and for defence; therefore He sold them into the hands of those with whom they had so transgressed, who became their scourges and wasting oppressors. Yet when, from season to season, they cried by reason of their affliction, and humbled themselves before Him, He remembered them in mercy. He had loved them above all nations. He visited and punished them for their iniqnities; but when they were brought to a right sense of their backsliding and transgression, He raised up deliverers for them. Yet he declared that Zion should be redeemed through judgment, and her converts with righteousness. These things may be remembered with instruction. Thus God often deals with the children of men individually. When we have sinned against Him, He lays His chastening rod upon us. He disquiets, and brings the mind into a state of uneasiness and remorse; and yet sometimes, when the minds of such would turn to the Lord, they find that the light of His countenance is veiled from them, and His ear seems shut against their prayers. Thus we are abased; brought to see the exceeding sinfulness of sin, when a holy God will not hearken to our cry. The mind feels cold and uncomfortable, and the heart, hard; even enmity against God is felt to arise from the depraved heart; but when this is seen in the light, and the iniquity abhorred, the fire of the Lord's indignation will be felt to burn against the transgressing nature; and as the cry to Him is continued, and a patient submission cherished, a fountain for sin and for uncleanness will be opened in the blood of the Lamb, and a ray of hope will beam forth. The dispensation becomes changed; the soul is melted in tenderness and contrition; grateful aspirations ascend towards God, our Father, and to Christ, our holy Redeemer.

But we find when Israel had provoked the Lord by their frequent and long continued rebellion against Him, He at length caused them to be carried away into a long and sore captivity, by which they were grievously wasted and distressed; so much so, that even the bodies of the dead were cast out into the streets, and they scarcely durst venture

to bury them. Even here, the Lord remembered His covenant with Abraham, Isaac, and Jacob, and had pity upon them. He opened the hearts of their oppressors towards them, and in a wonderful manner provided for their return, raising up leaders to conduct them to their own land.

Kendal Quarterly Meeting.—I was favoured to get under a lively exercise of mind, and some things seemed opening with clearness; but I felt unfit for vocal communication, from my voice being hoarse with a cold. H. Tuke, in an instructive manner, amongst other matter, took up some of the subjects on which my mind had been dwelling, one after another, greatly to my relief, renewedly convincing me of the benefit of that united exercise of spirit by which the Lord's servants are at times brought into sympathy and harmony with each other. Near the close, my mind was under exercise, which H. Tuke observing, detained the meeting a little, on which I stood up in fear. Probably all present would rejoice at the coming of that day, when the ancient prophecy shall be fulfilled, that "the knowledge of the Lord shall cover the earth as the waters cover the sea;" of that day in which true religion shall generally prevail amongst the children of men. But let each of us examine whether, as individuals, we are in any way continuing to obstruct the coming of that glorious day, by not yielding obedience to the manifestations of the Divine will, which have been made to us, as regards our line of duty. How lamentable would it be, that a state of society which we profess to rejoice over in prospect, should be retarded by our own unfaithfulness. "Say not ye, there are yet four months, and then cometh harvest? behold, I say unto you, lift up your eyes and look on the fields, which are white already to harvest." Thus are many amongst us putting off the day of the coming of the kingdom of God, when Christ shall fully reign over us, concluding that day to be remote, which, but for our own want of dedication and faithfulness, would immediately appear. Let us then pray in sincerity—"Thy kingdom come. Thy will be done in earth, as it is in heaven;" and at the same time be careful not to oppose the coming thereof by disobedience. Were we thus honestly engaged, especially when we assemble before God, our spirits would rise in living, ardent

aspirations before Him for His help, and He would indeed be known to reign in us, and amongst us, in our solemn assemblies. In the course of the business in the meeting for discipline afterwards, I was enabled to make some remarks, for which I felt thankful, especially on the duty of training our children, and those under our care, in the due and regular attendance of meetings. Were we sufficiently careful to walk in the fear of God, we should hesitate, we should feel uneasy, in leaving them behind us, except when unavoidable. It was the Lord's gracious testimony concerning Abraham—"I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." What an inexpressible privilege would it be to any of us, in the great day of account, that the Judge of the whole earth should bear testimony to our allegiance to Him, and dedication to His service. O that all were rightly engaged to walk acceptably before Him, with an earnest desire that the generation following might also know and serve Him. "Ye are my friends," said our blessed Lord, "if ye do whatsoever I command you."

It is said, "Precious in the sight of the Lord is the death of his saints." Precious is that season wherein the faithful and persevering Christian draws near the conclusion of all his conflicts here below,—the end of time,—the verge of eternity,—when he is about to receive the reward of the righteous, and to be numbered amongst the redeemed and sanctified: and precious also is that state, in the Divine sight, in which there is truly the death of the creaturely will. This is generally only attained through many conflicts and deep baptisms; but it is worth suffering much to attain to it,—even to that frame of mind in which the Divine will becomes ours, as soon as it is known. O how greatly this blunts the edge of the common trials of life, and paves the way to heaven,—enabling us even to rejoice in tribulation, and in every thing to give thanks. Let us therefore be willing to endure, as with Christ our Lord, unto death, until we are prepared daily to bear about in our bodies the dying of the Lord Jesus, that the life also of Jesus may be made manifest in our mortal bodies; for herein is our Heavenly Father glorified.

I was met by my beloved wife, and had a peaceful journey home.

JOURNEY

WITH JOSEPH UNTHANK, OF WILLINGTON, NEAR NORTH SHIELDS,

THROUGH CUMBERLAND, NORTHUMBERLAND, AND PART OF WESTMORELAND, IN 1823.

HAVING obtained a certificate of the concurrence of the monthly meeting, accompanied by my brother-in-law, I set out on the 2nd of 8th month, and arrived in Allendale that evening. Before we reached this place, I felt as if it would become my duty to visit some of the Friends in their families—and the more closely it was weighed, the more clearly did it appear right. We therefore proceeded with the work, and had ten sittings. From thence we proceeded to Coanwood and Alston, and attended the meetings on fourth and sixth days. I had gratefully to acknowledge, that a capacity was given to travail in spirit, from house to house, that the witness for God might be reached, the honest-hearted refreshed, and the lukewarm and careless stirred up. We were thankful in believing that a considerable proportion were endeavouring to build on the right foundation. Several of those who were not members of our Society appeared grateful for the visit. It was under a feeling of humility and sincere Gospel love that we passed through amongst them. In one family we were sitting down with the parents, and some of the children, when I observed that the eldest daughter did not come in. I felt as though my mind could not be easily reconciled to her absence. She was at length prevailed upon to unite with us, and it proved to her a day of visitation in a remarkable degree, and she became an exemplary

member of our Society, travelling four miles to attend meetings, with much constancy and self-denial.

PENRITH.—The language of our Lord to His immediate followers was—"If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." As a religious Society, we profess to believe in the life-giving efficacy of the word of Divine power. If we continue in obedience to the manifestation of this living word, we shall know the truth. Christ is essentially "the Way, the Truth, and the Life." The same appellation is given to Divine grace in the soul. It is called "truth," because it is certainly no delusion, nothing that deceives, no "cunningly devised fable," but that which may be safely and freely relied on. In its operation in man, it produces sincerity, integrity, simplicity, and singleness of mind. No dissimulation or hypocrisy is owned by it; no professing one thing, and doing the contrary. With this singleness of eye and of heart, toward God, and desire for the promotion of His glory, we have power over sin, and dominion over the corrupt propensities of our fallen nature, and are delivered from the bondage in which we are held to Satan, and thus made "free indeed." When such, as are under the influence of this grace and truth, assemble with their brethren for the purpose of Divine worship, they will avoid all slothfulness, lukewarmness, and indifference, with their effects, such as yawning, and a listless attitude, and feel no desire for the premature conclusion of the meeting, as was the case with some we read of, formerly, who said of the service of God, or that which was offered as such, "What a weariness is it!" "When will the new moon be gone that we may sell corn? and the Sabbath, that we may set forth wheat?" thus evincing their preference for worldly occupations, rather than spiritual enjoyments. But if true religion (in which the soul is united to God in a covenant not to be broken) has its proper influence; if Christ, the Word of Life, is believed in and obeyed, the power of truth will be felt to lead into the love of God, and into the patient waiting for Christ; it will lead to delight in His service, and out of all hypocrisy, dissimulation, and profession without having the truth in possession.

YANWATH.—We lodged at a Friend's house, where we met with a

considerable number of young men, from Cambridge University, who had come for instruction in mathematics. We had interesting conversation with some of these, and distributed a number of tracts, which were well received. Some of them appeared thoughtful and serious.

PENRITH WEEK-DAY MEETING.—Elizabeth Walker, from New York, who was on a religious visit to Friends of Great Britain, related the following incident in the life of Robert Walker, her father-in-law, which occurred when he was travelling in America. She had heard it related by one who was an eye and ear witness of the facts. He was standing in the minister's gallery, in a meeting-house near New York, with a window behind him, which opened into a yard or field, in which were then assembled a number of rude, light-minded people. In the course of his service he stopped, looked out at the window, and requested the people to come in or come near, for he had something particular to say to them. When they had gathered about him, he first reproved them for their light behaviour, telling them they would soon have to witness a far different scene:—"For," said he, "this is the last time you will see such a meeting as the present in this house. Soon, you will have to fly from the sword, and many of your sick and wounded will lie in this house, and be buried in that ground, where you have just been conducting yourselves so lightly and irreverently. Methinks, I hear the rattling of the stones upon the coffins." Thus he spoke, in a very awful manner. After meeting, a few of the elders called upon him, saying, that they hoped he felt peaceful and easy with what he had communicated, as it was of a very extraordinary character. "Friends," said he, "I am easy. Do you be easy, for it is nigh to be fulfilled, even at the door," (or to this import.) In a very short time the armies poured down into that neighbourhood, and a battle was fought. They took possession of the meeting-house, and the prediction was minutely fulfilled.

MOSEDALE.—This meeting was well attended. I had to revive the words of our Lord, "If any man hear my words and believe not, I judge him not, for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one

that judgeth him; the word that I have spoken, the same shall judge him in the last day." This was uttered to the gainsaying and unbelieving Jews who, in this perverse spirit, were listening to His doctrine, and afforded a striking illustration of the mercy, longsuffering, and compassion of our dear Redeemer, even as extended to the rebellious and hard-hearted. He who had then come as a light into the world, that whosoever believed in Him should not perish, but have everlasting life; He who was then in the world as the Emmanuel, God with man, graciously forbore to judge or condemn, during His manifestation in the flesh, but incessantly sought to gather and to save; and He, who then outwardly manifested His gracious attributes of love and mercy, is by His Spirit, offering the means of salvation and of deliverance, both from the guilt and the power of sin. Many now, as in the days of His flesh, will not believe in Him, in the Divine monitions of His Spirit within them; yet the mercy, which was extended in the days of our Lord's outward appearance, is extended still. He is not willing that any should perish, but that all should come to a knowledge of the truth. But in case of continued rebellion, as the word then spoken was to judge at the last day, so not only that word, but that also which is now inwardly spoken to the heart and conscience of each individual, will bear witness against us at the last day.

We had thirty-five sittings with the families constituting Coldbeck monthly meeting, in which my dear brother was frequently brought under deep exercise, which found relief by vocal expression, at times very impressively.

Whitehaven.—My engagement in this meeting was of an awakening, instructive tendency, and Divine aid was graciously near. The language of the prophet came before me, "Hearken unto me, ye that follow after righteousness, ye that seek the Lord:.....Look unto Abraham, your father, and unto Sarah that bare you." In the account of the call of Abraham, we have a lively example of the obedience of faith to manifested duty, without reasoning with flesh and blood. He was called to separate himself from his kindred, to leave his father's house, and to go forth without knowing whither he went. In all ages, the Lord has seen meet that His people should

live separate from sinners and worldly-minded men. Tho kindred of Abraham were sinking into apostasy from God, and into idolatrous practices. Abraham, through the course of his life, was often deeply tried; but his obedience was amply rewarded. In like manner, in many instances were the early Friends gathered to be a separate people. They had to separate from much that had been held dear, and to make great sacrifices for the sake of the pearl of great price, viz., pure peace with God. They built in faith, on Christ, the Rock, the living Word, and He sustained them; so that all the power of their enemies was unable to prevail against them. They were stiff and unbending toward that which was evil, and out of which they believed themselves called; but they were tender and flexible toward that which was good, and manifested the docility of little children. Isaac Pennington bears a most remarkable testimony to the purity of their lives, and to their freedom from earthly-mindedness, in his address to the rulers of New England. The same power is all-sufficient for our preservation in the present day, (as a living remnant amongst us have experienced.) The obedience of faith giveth the victory.

We went to Grey-Southen, and proceeded with family visits to Friends of Pardshaw meeting. Best help was near for our encouragement. It was my desire to dwell in the low valley of true humiliation before God. There the heavenly dew, when distilled into the mind, is not quickly dissipated. I trust I am deeply sensible that the Lord's name alone is worthy to be exalted, both in us, and by us.

In the course of my testimony on first-day, I had to mention the passage in Malachi, where it is said, "They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." "Our conversation is in heaven," saith the Apostle, "from whence also we look for the Saviour, the Lord Jesus Christ." How often is it to be regretted, that when friends meet each other, the conversation should be so exclusively on temporal concerns;

unlike that devout and edifying speaking one to another, of which the prophet makes mention; or that conversation in heaven, or on heavenly things, which the Apostle describes; and again alludes to when he exhorts believers, "Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." It is "out of the abundance of the heart that the mouth speaketh." If our treasure be in heaven, our hearts will be there also, and then the conversation will be out of the heart's fulness. True, indeed, we should only converse on religious subjects reverently; but if our souls were alive unto God, by faith in Christ, we should much oftener feel serious.

Broughton.—My ministerial service was more in the line of comfort and consolation than at any other meeting since we came out. It is truly a great privilege to have bread in our own houses, and water in our own cisterns, so as not to be dependant on instrumental help; to have access to that living bread, which came, and yet cometh, down from heaven; and to that water by which the spiritual life is refreshed and nourished. All are invited to become partakers of this blessed experience; but true it is, that they who seek after, or observe, lying vanities, forsake their own mercies. By lying vanities I apprehend the prophet meant idolatrous worship. In this age we do not literally bow down to idols of silver and gold, of wood or stone, yet it is possible we may be guilty of the sin of idolatry notwithstanding. If we are setting our affections too much on creaturely enjoyments, or are trusting therein for our succour and chief delight, we then idolize them; we are in bondage to the creatures of God, instead of being served by them; and by trusting in them we dishonour Him, and forsake our sure mercies. The humble, honest, upright-hearted followers of Christ are peculiarly under His care and protection. He may suffer them to be tried, and, at times, deeply so; but He is near to sustain them. To such, in ancient times, the language went forth—"Fear not, worm Jacob." However low, weary, and unworthy such may at times feel themselves to be, and even ready to say, "I am a worm, and no man; a reproach of men, and despised of the people," yet great and precious are the

promises which are made to them. "Fear thou not; for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee by the right hand of my righteousness." In their deepest and bitterest conflicts, they may feel as did our holy Redeemer, when He poured out His soul unto death for our sakes, and used the plaintive language—"My God, my God, why hast thou forsaken me?" Yet to these, as they keep firm hold of the shield of faith, having truly believed in God, having known His mercy and His goodness, and believed that assuredly He is the rewarder of them that diligently seek Him, though for wise purposes He may permit sore trials to befall them—even to these, in their greatest extremity, there is a promise,—"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Even in the midst of the burning, fiery furnace, He will be with them, as He was with His tried, devoted children of old, when One was seen to be with them whose form was like unto the Son of God.

I trust some tender-spirited ones, some tried mourners, were, on this occasion, preciously visited under an abounding sense of the peace, love, and mercy of a gracious God.

Maryport.—I received a gentle intimation that it was proper for me to hold myself in readiness to have a public meeting on first-day evening. The subject felt awful; and whilst I desired to be obedient, nothing had yet occurred in this journey, so much in the cross to my own will. I pleaded my incapacity for such service, and the weakness of my voice. My mind waded under deep exercise, seeking right direction, and craving an increase of faith and strength. In the morning, the path of duty appeared so clear, that I mentioned it to my brother; he did not object, yet I thought his faith was staggered, though he kept calm and quiet. After a conference with some of the principal Friends, it was concluded safe to make the attempt, and measures were taken accordingly. On first-day morning, the meeting was well attended: the evening proved wet, but it was thought about four hundred persons assembled. My mind soon became calm and composed, and I was mercifully strengthened with power and

utterance to labour largely among them. It is said, "The heavens declare the glory of God, and the firmament sheweth his handywork." It is doubtless designed that the works of the visible creation should lead the minds of men universally to discern, and to believe in, the existence of the great First Cause; in an Almighty, All-wise, and intelligent Creator. That glorious luminary, the sun, at once proclaims the power and goodness of God. We behold its glory, and we feel its genial influence, warming and invigorating the earth with its various productions. We easily discover how necessary it is to our own existence, by observing the effect produced by a temporary absence of its rays. Without the sun, how soon would man be deprived of comfort and existence. It sheweth the wonderful handiwork of God, evincing His goodness, and proclaiming His power, in a manner that cannot, without the gross perversion of man's reasoning powers, be misunderstood. But it is not in the outward and visible creation alone, that the Lord Jehovah has left the manifestation of His glory, and of His goodness to the children of men. He has provided more intelligibly and effectually for the instruction of mankind in this essential article of faith, by the immediate revelation of His glorious attributes of power, wisdom, and goodness, to holy men of old, by the inspiration of His own Holy Spirit. He revealed to His servants, the patriarchs and prophets, what was needful for them to know and understand; and commissioned them to declare His glory, and to make known His will, to men. He also directed many of them to commit these revelations to writing, and has, in a wonderful manner, caused that these records of His will, and of His dealings with men, in the former ages of the world, should be preserved through all the changes and convulsions of time, down to the present day, in a manner in which no other writings have been preserved; thus evincing His providential care for the instruction of His rational creation.

Above all, "God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath, in these last days, spoken unto us by his Son." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This subject opened before me

in a wide field of doctrine, in describing the excellency of the Gospel dispensation, and the means mercifully provided for man's recovery from the fall. In conclusion, under deep exercise, I felt liberty to approach the throne of grace by vocal prayer, yet was able to express only a small portion of my feelings in words. Under a precious sense of Divine acceptance, my peace flowed sweetly, and I trust the cause of truth was exalted.

Beckfoot.—Here we also had a time of renewed favour; but O, how sensibly did I feel that all glory belongeth unto God; that these things are His own work, and that, without that strength which is not my own, nor at my command, I am a poor frail creature, and utterly unworthy of being employed in so high and holy a calling. We read, that when Israel of old had so provoked the Lord's anger, that He caused them to be carried captive to a distant land, and another people were sent to inhabit their country, their abominations were such that the Lord sent lions among them, which slew many of them; on which event, and the complaint of these people to the king of Assyria, he sent some of the Israelitish priests to instruct them in their own manner of worshipping God; but we find that this measure was a very imperfect expedient, for after it was adopted it is said, the people feared the Lord, but served their own gods.

Many professing Christians are too much in this state of mind, rather fearing than loving and serving the Lord; dreading His power to punish, yet walking after the sight of their own eyes, and the imagination of their own evil hearts, not so fearing God as to abstain from the breach of His holy law. It is such who substitute forms and ceremonies in worship, having their origin in the wisdom and invention of man. Many in our Society are not exempt from this delusion, trusting too much to the excellence of our religious principles, and the spirituality of the doctrine of the Society, rather than being seriously concerned to take up the daily cross, and coming effectually under the power of that faith which worketh by love, to the purifying of the heart, and bringing forth the fruits of the Spirit.

It is a remarkable fact, relative to the Gospel dispensation, that all its leading characteristics were distinctly foretold by the inspired

penmen, several hundred years before the events so predicted took place. Of this nature is that passage, in which the prophet, speaking as in the person of Christ, thus breaks forth—"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn," etc. Whilst man is resting in a state of carnal security, not sensible of his maladies, the Gospel is no glad tidings to him. It is when he comes to be bruised and broken, by the judgments of God upon him for sin, breaking the strong heart in pieces by the power of the living word; it is when man feels himself a captive, bound in the galling chain of sinful lusts, when he is ready to cry out, "O wretched man that I am, who shall deliver me from the body of this death?" "the good that I would, I do not; but the evil which I would not, that I do"—it is then, and to minds thus awakened, that the Gospel of salvation, through our Lord Jesus Christ, is truly a message of glad tidings. They teach erroneously who say that men may be saved by what Christ has done and suffered for them without them, even whilst they continue in bondage to sin. Such doctrine tends to lull men to sleep in a state of carnal security. It is not our blessed Lord's own doctrine. He told the people of that day, "If ye die in your sins, whither I go, ye cannot come." He came to save men from their sins—not in them. He came "to make an end of sin, and to finish transgression," as well as to make reconciliation for iniquity by the sacrifice of Himself. He plainly intimated that they would be found to have built on a false foundation who, professing to believe in Him, cry, "Lord, Lord," and yet do not the things which He commands: that workers of iniquity would be commanded to depart from Him in the great and awful day that shall judge the secrets of men, and reward them according to their deeds. It is highly dangerous to build our hopes on mercy to be extended to us, after the day of visitation is over. According to our Lord's parable of the rich man and Lazarus, we do not find that mercy was then extended: not a drop of cold water to assuage the

torments was allowed. How needful, therefore, is it to know reconciliation with God, and purification from sin in this life; to know the power of Christ to set free the soul, held in captivity by the prince of this world, to break the yoke of sin, and to deliver the galled soul from the power and dominion thereof.

Thus it is that Christ comforts those that mourn; that He opens the blind eye, and causes the tongue of the dumb to sing His praise. The Gospel, thus received, is truly glad tidings to the poor, and healing to the broken-hearted; but without this state is experienced, and the Gospel message is thus received, the Lord's ministers are constrained to proclaim the day of vengeance of our God to the disobedient and impenitent.

CARLISLE.—In sitting with the families here we have reason to believe, that the great and good Pilot taught us to steer our course through amongst the shoals and rocks with which the channel is often spread in such a line of service. I endeavoured to be faithful to the openings which presented. My soul was filled with an ardent solicitude for the good of my brethren, and might truly be said to be poured forth amongst them before the Lord.

PARDSHAW.—In the monthly meeting, the complaint of the prophet Malachi was revived—"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee?" The answer was, "In tithes and offerings." Although, in the Gospel dispensation, we are not called upon to make sacrifices in the same way which they were who lived under the Mosaic law, yet offerings and sacrifices as costly may be, and sometimes are, required of us. We are called to hold all we have at the Lord's disposal. One way in which many of us, as a people, rob God, is, by giving the preference to our outward occupations, and thus neglecting the duty of assembling ourselves together, with our brethren, to wait upon Him. Were we devoted to the Lord's service, willing to be a people consecrated to the promotion of His honour and glory, there can be no doubt but that spiritual gifts would be more plentifully poured out, and we should have raised up amongst us "Judges, as at the first; and counsellors, as at the beginning." My heart was filled with love, and my spirit clothed with a good degree of life and power in this engagement.

Cockermouth Quarterly Meeting.—The Lord's ministers have often to feel themselves as ambassadors in bonds, having no power to promote the Lord's work but as they receive it from Him. When He sees meet to withhold the holy influence which qualifies rightly to minister, they are necessarily silent. But the word of God is not bound. Words may cease, and prophesying come to an end, but the word of the Lord endureth for ever. It was upon this Divine word, in the morning of the day with us as a people, Friends were concerned to build, and then the Lord's power prevailed gloriously through them and amongst them. It is on the same foundation that we must be established if we are again restored to be a people to the Lord's praise. "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." We know that the heart of man is deceitful, and when unrestrained, becomes desperately wicked. The Lord searches and tries it. He alone can discover unto us our true state, and set our sins in order before us. By His living, powerful word, He breaks the rock in pieces, melts, contrites, and changes the heart; raising in the mind of the humblest sinner the cry—A Saviour, or I die! a Redeemer, or I perish for ever! He convinceth us that we have no power to save ourselves, that good resolutions formed in our own will and strength are vain; for, notwithstanding these, when we are again exposed to temptation, we feel our frailty, and have to mourn over it. Should we at any time, think, that if we are only watchful and careful, we may safely go into the way of our souls' enemies, how often have we to lament our mistake, with blushing and confusion of face. We are taught to pray that we may not be led into temptation; but we must be careful not voluntarily to go in the way of it, otherwise, the prayer is in vain. If we presume on our own strength, we shall often be ready to cry, "O wretched man that I am! who shall deliver me from the body of this death? Many have thus to mourn, and the way to experience deliverance from the power of our souls' enemies is to dwell patiently and humbly under this exercise, trusting no longer in our own strength, ceasing to have any confidence in

the flesh, carefully leaning on the arm of Divine power, that all the glory of our salvation may be of God. Thus do we come to experience that, though such as have been accustomed to do evil, cannot of themselves "learn to do well," any more than the Ethiopean can change his skin, or the leopard his spots, yet He who created us in the beginning, can effectually change the hard heart, and thus prepare us to offer that sacrifice which God, through the mediation of Christ, graciously accepts; and He, by leading us to walk watchfully in His holy fear, not trusting in ourselves, causes our light and our strength to increase—for, "In the Lord Jehovah, is everlasting strength." The "Word," which is Christ, not only convicts and enlightens, but it quickens the soul unto God, and gives power to overcome evil. It leads into all truth, into uprightness and sincerity towards Him. It removes that disposition which would appear one thing in one place, and another thing in another. It leads out of all hypocrisy, and double-mindedness, into that condition in which we desire, above all things, to stand approved in the sight of God, and leads us to walk with a single eye to His glory. Thus are we brought into that state which the Apostle describes when he thanks God for His "unspeakable gift," and exclaims, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.....For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us." Thus walking, in the influence of the living word, we should again become a people to the Lord's praise.

JOURNEY

WITH DANIEL OLIVER, OF NEWCASTLE,

THROUGH THE MIDLAND AND SOUTH EASTERN COUNTIES, IN 1825.

I LEFT home in company with my friend and fellow-labourer, Daniel Oliver, on the 3rd of 3rd month, 1825, with the prospect of visiting Friends in the counties of Warwick, Worcester, Buckingham, Oxford, Berks, and Kent; and to accompany D. Oliver in Essex, Suffolk, Norfolk, etc., as my way might open.

In travelling along, my mind soon became thoughtful, and deeply solicitous for that help through which alone the service can be performed to the edification of others, or to the relief and peace of my own mind. I had turned my back pretty much on all earthly cares, and felt fully resigned to the Lord's service; but as every good and perfect gift cometh down from the Father of lights, the God of the spirits of all flesh, I was prostrated in spirit before Him, humbly imploring that He would pour out upon me such a portion of His own Holy Spirit as is needful for my support, and for the exaltation of the Gospel of our Lord Jesus Christ, which I humbly trust He has called me forth to publish—to the promotion of His glory, my own peace, and the good of souls, especially amongst my fellow-professors of the same religious Society. This being my single aim, may He deign graciously to accept and bless the offering.

SHEFFIELD.—I revived the important Christian maxim inculcated by William Penn, "No cross, no crown." This doctrine is abundantly supported both by the precepts and example of our dear

Redeemer, when He was here on earth to do His Father's will. On that memorable occasion when, for the sake of mankind, His soul was brought into suffering, even to an agonizing degree, we find Him using this language, "If it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." Whilst His manhood would, according to our nature, have shrunk from the bitter conflict, the crown is in view, the cross is willingly submitted to. Seeing that He, the Lord of life and glory, thus yielded Himself to suffering for our sakes, surely we should willingly resign ourselves to the baptisms necessary for our individual purification, and for the benefit of our own souls. Our nature must undergo a change, before we can be rightly prepared to enter that place where a God of infinite majesty and purity dwells, where nothing unclean or unholy, nothing that worketh abomination, or that loveth or maketh a lie, can ever enter.

"Pure are the joys above the skies,
And all the region peace;
No envious lips, or wanton eyes,
Can see or taste the bliss."

In the afternoon, I offered the watchword, "Hold that fast which thou hast." This may properly be applied to all those who are really in the right road, who have entered the strait gate, whatever their progress may be—if the mind has but been touched with the finger of Divine love, and a little grain of living faith raised in it; let this be held fast, and it will grow and become fruitful to the glory of God.

Derby.—After a considerable time of silent waiting, I was enabled to describe the poverty, emptiness, and deep self-abasement which is often the feeling of the Lord's ministers, who may, in a spiritual sense, be truly said to be sent forth without purse, scrip, or shoes—nothing for the supply of their daily wants but the arm of Divine sufficiency. Yet in the midst of their deep trials and conflicts they are not forsaken. And thus is the Lord's protecting care extended to all who are really His children. The language, for the encouragement of such, is at times graciously pronounced, "Fear thou not, for I am with thee; be not dismayed, for I am thy God." If the Lord's people were not at times liable to be assailed with fear, and even

dismay, this language would not have been uttered. But O, how gracious is the assurance, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness." In their severest trials, He is near to sustain. "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee; for I am the Lord, thy God, the Holy One of Israel, thy Saviour."

Some encouragement was offered to those who, after having been graciously visited, had erred and strayed from the fold. Though some of these may even have grievously fallen away, yet if a real desire after deliverance and redemption is felt and cherished, they will assuredly again be visited. "Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned?" Thus when any are unfaithful to manifested duty, it is sometimes accordant with Divine wisdom and justice, that they should be given up to their own delusions, and so be permitted to be robbed and spoiled, as was the case with His people formerly; they may be suffered to be carried captive by their souls' enemies, and held in such bondage to sin, as that in their own wills, they are unable to escape from it. But when they are thoroughly humbled, under a sense of their condition, it is a proof that their day of visitation is not over, for it is God who makes the heart soft, so that, if the desire after redemption is cherished, He will again visit, His light will shine, and with it there will be a degree of power. Let this light and power, however small, be moved in, and obeyed, then peace will follow obedience, and as this course is pursued, strength will increase. This was David's experience. "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." We may observe, it is described as a "horrible pit:" he had fallen very deeply, and sunk as into mire and clay, a state fettered and entangled, and very difficult to escape from. But the Lord, from whom alone deliverance cometh,

lifted him up; his deliverance was complete, his feet were set upon a rock, (that rock being Christ, the only safe foundation,) and thus his goings were established. Now he could rejoice. "He hath put a new song in my mouth, even praise unto our God."

Birmingham.—Divine favour was near in our first-day morning meeting, and we were both engaged in ministry: mine was of a doctrinal cast. When the patriarch Jacob was near the close of his life, being endued with prophetic vision, he distinctly foretold the coming of the Messiah. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." This prophecy, foretelling the time when Shiloh should come, was distinctly fulfilled. Although our Lord's personal appearance, in the veil of flesh, was nearly confined to Judea and Galilee, yet it was graciously intended that the benefit of His coming should be extended, in some degree, to the fallen sons of Adam over the whole habitable globe. "Unto him shall the gathering of the people be." He was "a light to lighten the Gentiles," as well as the glory of God's peculiarly favoured people, Israel. Hence, "other foundation can no man lay, than that is laid, which is Jesus Christ." It is therefore needful, that we should not only humbly and sincerely believe in Him as our example, in a lowly, humble, and self-denying life, and as a ransom, propitiation, and sacrifice for our sins, by His death, but we must also receive Him in the way of His coming in our hearts, as a light to enlighten, for He is to be God's "salvation unto the ends of the earth."

Worcester.—I was led to explain a little the nature of a call to the ministry. Our Society has ever believed that the qualification for the ministry of the Gospel is truly a gift, not to be exercised in the will, ability, and learning of men. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." There cannot be a doubt that the prophecy of Joel was designed to extend to this generation, as well as to the past, or to the days of the primitive church. "I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy." Were there but amongst

us more dedication, a more full surrender to the Lord's service, a greater willingness to submit to the necessary baptisms, which would purify and prepare us, as vessels for the Lord's use, we should experience a more plentiful unfolding of the mysteries of His kingdom, by dreams, by visions, or by revelations, as well as by other instrumental means. Even upon the little ones, the servants and handmaids, those who are little in their own eyes, and small in their own esteem, would the Holy Spirit be poured out, and they should prophesy. As we are one spiritual body of many members, every member has its respective use and place; and as in the natural body, we know there are parts which, though invisible, contribute greatly to the general vigour and usefulness, so with respect to those members amongst us who keep under a secret exercise for the welfare of the church, though they are but little seen or known by their brethren, their service in contributing to the strength and usefulness of the body, is great.

Warwick.—Our company was increased by a few of the townspeople, to whom I addressed a little on the subject of worship. True worship is a very simple thing. The sacrifices of God are said to be a broken spirit and a contrite heart. "A broken and a contrite heart, O God, thou wilt not despise." But it is God who maketh the heart soft; hence arises the necessity for our waiting upon Him. This is not done by merely sitting down in outward silence, and presenting our bodies before Him, but we must also endeavour to attain to a reverential frame of mind, and wait to know the arising of that life, through the quickening efficacy of which, living desires and aspirations are felt to arise unto the Giver of all good. We know not what to pray for as we ought, but the Spirit helpeth our infirmities, yea, at times, as with sighs and groans which cannot be uttered. It may thus truly be said with the poet—

> "Prayer is the burden of a sigh,
> The falling of a tear,
> The upward glancing of an eye,
> When none but God is near."

After D. Oliver had offered a faithful admonition to the lukewarm professors under our name, my mind was deeply exercised, and I was

engaged in reverent supplication, to intercede for those whose offering, in merely presenting their bodies before the Lord, is no more acceptable than was that of those in ancient times, whose hearts had departed from the living God, and which He declared was only an abomination unto Him. Access to the foot of the throne was graciously afforded, and ability to spread a variety of conditions before Him, who searcheth all hearts; and under an awful sense of His continued loving-kindness, to bless and praise His holy name.

Radway.—Here we met a small company of Friends, whom I sought to animate and encourage to fervency of spirit. It is a common saying amongst men, "Where little is given, little is required," yet it is not Scripture language. Human nature is too prone to a love of ease. We have great encouragement to seek earnestly after spiritual nourishment, and to make diligent use of such help as is offered. We should ever guard against lukewarmness.

Eatington.—A Friend told us that one of his ancestors, when about eleven years of age, was arrested at a meeting at which George Fox was present, and the poor lad, being taken with several others to Warwick Gaol, was detained there about nine years. Though he did not enter the prison a Friend, yet, falling into good company, he became one.

Tewkesbury.—We, as Friends, are advised to make our wills, and settle our outward affairs, in time of health; how much more anxious then, should we be, to have what relates to our spiritual concerns in proper order, even as much as the duration of eternity exceeds that of time, and that is inconceivable. I have often been led to conclude, from observation, that a large proportion of the members of our Society are graciously permitted to die in peace; but how do they end? apparently, in many cases, better than they have lived. As the awful period approaches, how many have to be deeply plunged into inexpressible anxiety, before they can attain to a right preparation for the solemn change. It is doubtless in mercy that they are thus dealt with; but how much better and wiser is it to submit to the necessary purification in time of health, rather than to have to pass through such conflicts when the infirmities of the body are well-nigh more than we are able to sustain. I am persuaded,

that it is inconsistent with the mercy and compassion of a gracious God, to forsake His children in the time of their extremity. Our Lord declared, "Lo, I am with you alway, even to the end of the world."

Gloucester.—The little meeting was convened on the morning of a market day, but I thought it was a comfortable one, and our visit gratefully received. It is a great blessing to our Society, that we have been taught not to rely upon the teachings of men. "All thy children shall be taught of the Lord, and great shall be the peace of thy children." To this our Lord adds, "Every man therefore that hath heard, and hath learned of the Father, cometh unto me." The sufficiency of this teaching, when it is diligently sought, and duly attended to, has been abundantly proved, in the experience of many. "I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go."

Cheltenham.—D. O. was first engaged on the necessity of walking in the narrow way, and on the unavailableness of any profession of religion without this. I had to encourage such as have already entered in at the strait gate. Many trials await them, yet Divine aid will assuredly be afforded. It was anciently declared of Gospel times, "Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Those who submit to the government of Christ as their king, He is both able and willing to protect and defend; He is to them a hiding-place and a covert: and how? He not only shows them when there is danger, by His enlightening influence, but He imparts to them of His own meek and lowly nature, by taking them as into His school, and teaching them to bear His yoke. Thus as they keep meek, humble, and in the lowly valley, the storms of life blow over their heads without injuring them. Christ is their hiding-place and covert: He knows they are at times weary and faint, and require refreshment, and He causes the streams of life and love to flow through them, to their comfort and consolation. I also described the process of regeneration by a comparison with the work of creation in the

beginning. The melting power of Divine love was near to the softening of many hearts, and I trust to the consolation of the tribulated, sincere-hearted travellers amongst them.

Olveston.—The passage was revived, "To him that is joined to all the living there is hope." How precious is the fellowship of the true disciples of Christ—the communion of saints! It may afford encouragement to drooping minds to remember the criterion which the Apostle gives of our being in a quickened state: "We know that we have passed from death unto life, because we love the brethren." On the other hand, such as are in the unregenerate, carnal state, are at enmity with God, and with His children. "He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease." If, instead of loving the brethren, the Lord's children, we take pleasure in the company of the wicked or the worldly-minded, we have just cause to fear we are in an unsafe state. I also revived the complaint of Elijah against Israel, which, I think, is only the second time it has come before me in testimony, since the day when I had to utter it in my first appearance as a minister, about thirty-two years ago. I had to warn closely against idolizing any creature, for if we love anything more than Christ, He hath declared, we are not worthy of Him.

Bristol.—I had a precious opportunity to declare the truth. We read that Naaman, the Syrian, after he had witnessed the miraculous extension of divine power to heal, through the instrumentality of the Lord's prophet, was powerfully impressed with a belief in the sovereignty of God, and the vanity of idol worship, but yet the weakness of his nature was manifest—"In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing." Thus are many amongst us in bondage to the god of this world, as in matters connected with business, in which they think they are under the necessity of "bowing," for the sake of a livelihood for themselves and their families, to something which they are secretly convinced is not in accordance with the doctrines of pure truth. Such excuses, I am persuaded,

will be of little avail in the great day of account. One is our Master, even Christ. Were we but willing, in simple obedience, to wait in the light, and bow to the power of God, (which, if rightly sought, would be afforded,) we should witness peace to flow from obedience, and our strength would increase. "Light is sown for the righteous, and gladness for the upright in heart." The Lord knows and pities the oppressed condition of the pure seed of the kingdom in the hearts of many, in whom sincere desires are at times raised after the knowledge of Himself." "The Lord whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in." But who shall abide the day of His coming, when He sits as a refiner with fire, and as a fuller with soap, thoroughly to purge? The Lord is ready to carry forward and to perfect His own work, were there but faith and obedience. May it not be now, as formerly, when the Lord declared, "I have surely seen the affliction of my people which are in Egypt, and have heard their cry.....and I am come down to deliver them?"

Cirencester.—The service required of me was in the line of supplication, in which I was led earnestly to implore, for the sake of the many stripped and almost desolate places where our Society lies scattered, and deprived of instrumental ministry, that the Lord would be pleased to pour out of His Holy Spirit upon the seed, and His blessing upon the offspring of His people, and that He would turn His hand upon some of them, as the potter upon the passive clay, and prepare them as vessels for the honour of His holy name. It was a season of precious favour, in which I felt the awfulness of being thus permitted to approach the footstool of the Divine Majesty. We had some interesting social intercourse.

Chipping Norton.—We find in the Scriptures a striking lesson on the vanity of seeking to heap up riches for ourselves or our children, founded on the momentous consideration, that however successful we may be in the accumulation of wealth, it can only be available in this state of being. "None can by any means redeem his brother, nor give to God a ransom for him, for the redemption of their soul is precious, and it ceaseth for ever" (its state becomes eternally fixed). Seeing therefore the soul is thus precious, our main concern

should be for its eternal welfare. In our outward concerns, we ought to aim only at the moderate and reasonable supply of the wants of the body. If we pursue the things of time with too much ardour, whether it be its riches or its pleasures, we fail in answering the designs of our gracious Creator. I had also a word of encouragement for those who may resemble the bruised reed, crushed under the weight of their convictions—or the smoking flax, in whom the fire of redeeming love is kindled in righteous judgment. "Behold, my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the Gentiles.....A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." How beautifully descriptive is the whole passage, both of the meekness and gentleness of our holy Pattern, and of the tenderness, the mercy, the forbearance of Him who in righteous judgment is as a refiner with fire: He will not break the bruised reed, or hurt anything in us that is truly alive towards God. Only let these visited ones yield themselves unreservedly to the Lord's power, and He will carry forward His own work, and in the end, (notwithstanding all the subtle reasonings of flesh and blood,) will bring forth true judgment unto victory, even in the feeblest true-born child. How impressive is the language, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." Even the dead, and they that are in the graves, "shall hear the voice of the Son of God, and they that hear shall live."

Banbury.—My dear companion was engaged in ministry in this meeting, with clearness, life, and power. I was also strengthened to labour. We read, that "it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." We are not to understand from this passage that in our Lord Jesus Christ there was any sinful imperfection; but that, as He took our nature upon Him, He was exposed to temptations as we are, in order that He might be our perfect example of holiness of life, and submission to the Divine will. Thus He endured, not merely the

contradiction of sinners against Himself, but the most scornful and ignominious treatment, being often grieved in spirit with the unbelief and hard-heartedness of those amongst whom His testimony was borne, and His miracles performed. Even after He had endured the agony in the garden, when the weight of the sins of men was laid upon Him, that He might be our sacrifice and ransom, He had to endure the additional trial and humiliation of being forsaken by His own disciples. Then, again, He was exposed to contemptuous treatment from the Jews and soldiers, who were permitted to scourge Him, and, in derision, to place on His head a crown of thorns; and even after He was nailed to the cross, "they gave him vinegar to drink mingled with gall." All this He endured with patience, meekness, and submission to the Father's will, until those things which concerned Him, as a propitiation for our sins, were perfected or fulfilled. Well might the Apostle say, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." What a support and consolation has it been to many of the confessors and martyrs for the testimony of Jesus, and for the word of God, that their Lord knew well, from actual experience, how to succour them that are tried and tempted. But if the dear Son of God had to endure such suffering for our sakes, can we suppose that we can be effectually cleansed from the actual corruption of our fallen nature without suffering, without conflict? We must also, in some degree, be baptized into the fellowship of our Lord's sufferings, and be made conformable to His death, before we can truly experience a death unto sin, and a new birth unto righteousness. It remains to be a truth, that "we must through much tribulation, enter into the kingdom of God."

Witney Quarterly Meeting.—There was a large attendance, a considerable number of the townspeople being present. My mind was clothed for the service with life and power, which appeared to prevail over the meeting. When our Lord was about to be taken from His disciples, He charged them as follows:—"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be

damned." It is not the bare assent of the understanding to the truths of the Gospel that will avail us, but the obedience of living faith, and a being truly baptized "with the Holy Ghost and with fire." We must know a being dipped into a deep concern for the salvation of our souls, and the Divine image, which was lost by the fall, being restored in us. We must experience the burning of the fire of the Lord's indignation against sin, until the root of the transgressing nature is destroyed. Under the force of the convictions which often attend this state, wherein the exceeding sinfulness of sin is discovered, and the burden of it felt, the poor soul is at times ready to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" Let none be too much discouraged when they feel thus—it is what most have to pass through on their way to the kingdom; but let them trust in the Lord, who is all-sufficient to perfect His own work: His tender care is over the least babe whom His Spirit hath truly quickened, only let such lie low before Him, and move in the light and power which He affords. They will thus receive strength to enter in at the strait gate, and to walk in the narrow way, which assuredly leads, in due time, to that city whose walls are salvation, and her gates praise. It may afford comfort to some sincere-hearted little ones (who are at times discouraged at the small progress they make, and the great distance which they feel themselves to be from the city of God) to remember that, in most cases, the work is gradual, and that in some the growth is slow but sure. We may be instructed by the works of nature; for instance, the growth of trees. Let us consider the acorn, how little it is when first put into the ground. It springs up as a small and tender plant, then it appears as a little tree; but in process of time it rises to be a lofty oak, the beasts of the field may rest under its spreading boughs, and the fowls of the air may lodge in its branches. My heart's desire is that the young and tender ones, who are bending to the power of redeeming love, may properly consider this significant figure—may thank God, and take courage.

Reading.—I was ready to believe that my feelings were in sympathy with some who may be under the Lord's preparing hand for service in the church, and under this apprehension, I revived our

Lord's words—"Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me," etc. How sweet and precious must this language have been to the poor disciples at that time! It is thus that the Lord cares for His children in all the varying dispensations through which they have to pass; but let them be careful to continue with their Lord during all their temptations, let them flee as to the mountain of myrrh, and to the hill of frankincense, to the place of prayer and of deep exercise of soul, their prayers ascending as incense before the Majesty on high: then let them patiently wait "until the day break, and the shadows flee away." This is a safe state.

Warborough.—In riding along the road to the monthly meeting, a belief was raised in my mind that the bonds, as to ministerial service, in which I had for several days been held, would now be broken, and so it proved. I was enabled to labour in the power of truth, I humbly trust, to the comfort and instruction of many: the stream rose fuller and stronger than I could obtain utterance for, so wonderful are the works of Him from whom alone come power and wisdom, and to whom alone most assuredly belongs the praise; to Him be it humbly and reverently ascribed. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." But though faith is amongst the first of the Lord's gifts, it is not the only one we should desire and seek. We annually hear the query, "Is there among you any growth in the truth?" The state of the true Christian, the really quickened mind, is a state of progressive advancement; not stationary, nor yet retrograde, as the door on its hinges, but of steady, progressive improvement: as saith the Apostle, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity: for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ: but he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Hence it is evident, that there is abundance of work for us to do,

and of spiritual gifts for us to be solicitous to obtain, after we have received the precious gift of faith. Many talents are offered for our acceptance, provided we are but sufficiently careful to improve those we have, according to the intention of the great and munificent Giver. We must strive to make two five, and five ten, if we would stand approved in the sight of God. "Other foundation can no man lay than that is laid, which is Jesus Christ." The Scriptures of truth are a precious talent, for they testify of Christ: much of the will of God concerning man is revealed in the Bible, and blessed is he of whom it is said, "His delight is in the law of the Lord, and in his law doth he meditate day and night." Paul admonishes Timothy to give diligence to reading and to meditation. Let this be our practice, and let us go to the Lord's feet to have the things which appertain to our own salvation unfolded to us, and we shall not lack wisdom to guide and direct us. He not only openeth the understanding, but teacheth in the school of experience, where the lessons we receive make a deep and lasting impression. Christ takes us into His school to teach us to bear His yoke, to walk in the way of cross-bearing. He sometimes leads His children as into the wilderness; "He hath led me, and brought me into darkness, but not into light," was the language of one of the prophets. But there are promises for such to trust in. "I will allure her, and bring her into the wilderness, and speak comfortably unto her; and I will give her vineyards from thence" [open to view fields of future labour and usefulness,] "and the valley of Achor for a door of hope." When we are led as the blind by a way that we know not, and into paths which we have not seen, we feel that we are dependant upon God for the supply of all our need, even for our daily sustenance. Then it is that we are brought as into the valley of Achor, into deep searching, to discover what it is that retards our progress in our spiritual journey, and causeth us to fall before our souls' enemies; and a willingness is wrought in us to give up all which the Lord requires at our hands. Thus obedience to the Divine will is yielded, and then the "door of hope" is opened, the light of God's countenance again shines upon us, and we are enabled to go forth in His service successfully. It is said, that Israel of old "were all baptized unto Moses in the

cloud and in the sea." How was this? Was it not by being brought into a state of entire dependance, into a great strait; the mountains were on either side, their enemies behind, and the sea before them; then they cried unto the Lord, they were plunged or baptized into great distress, and saw clearly that they had no other way of escape than by diligently attending to the voice of God by Moses: and thus they became "baptized unto Moses," as their Divinely appointed leader, "in the cloud and in the sea." And so it is now, that the deeply tribulated soul, plunged into conflict and distress, is brought near to Christ, our holy Leader, as our only way to the kingdom, our Deliverer from the guilt and dominion of sin. It was said that the Israelites "did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ." If this was the blessed privilege under that dispensation, how much more clearly and abundantly is it the privilege now of the true, faithful, sincere disciple of Christ?

Leighton Buzzard.—The meeting was a time of favour to us both. I revived the remembrance of that form of prayer, which is sometimes put into the mouths of children before they properly understand its meaning:—"Sanctify thy good creatures to our use, and us to thy service, through Jesus Christ our Lord." Though there is reason to fear that many address this language to the Almighty in little better than mere formality, yet we may be instructed by the contemplation of it. We ought ever reverently to desire that the Lord's "good creatures," His outward gifts, may be sanctified to our use, and that we, who are "bought with a price," may be sanctified, or set apart for His service; that by a godly life and conversation we may answer the end of our creation, through living to the glory of God. But we must not hope to attain to this state in our own strength, or by the exertion of our natural powers, but experience it to be accomplished in the way which the Author of our salvation designs, by and through our Lord Jesus Christ.

There is cause to fear that one reason why so few in our Society attain to that state of perfection which our worthy ancestors believed to be attainable in this life, even a restoration of that image of God,

in which man stood before the fall, is, that so few of them really make it their aim; and if we do not so much as aim at perfection, it is very improbable that it will become our attainment.. Yet, when we consider, that nothing impure or unholy can enter the Lord's heavenly kingdom, the reflection is very serious. We have, indeed, cause to hope and believe, that a large proportion of the members of our Society do end their lives in peace with God; we must therefore conclude, that many have to pass through the purifying furnace on a bed of languishing. Whilst we admire and adore the longsuffering and mercy of God, who thus deigns to deal with us, yea, with many whom He hath by His Spirit enlightened, surely gratitude, and a just sense of duty, should stimulate us earnestly to desire to be made more conformable to His holy will. Let Him whom we seek, and in whom at times our souls delight, even the Messenger of the Covenant, sit in the temple of our hearts, as a refiner with fire, and throughly purge the floor. But how few are willing to be thus throughly purged? Some think, if they can but attain to that degree of propriety of life and conversation, in which their parents have stood, it may do for them; but the will of God should be our aim and rule. We have cause to believe, that many of our predecessors in the truth did attain to this state, and that many, in the present day, do also attain to a state in which there is no condemnation, being in Christ Jesus, and careful not to walk after the flesh, but after the Spirit, knowing the law of the spirit of life in Him to make free from the law of sin and death. Were we, as a Society, thus devoted to the Lord's service, and striving to be made conformable to His will, there would be raised up a living army, which should stand forth for the honour of His name, and for the advancement of the cause of truth in such way as He should appoint. We may easily discover that what the Apostle describes, is nothing short of perfection, and of victory over the soul's enemies, when he says, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." And what are the weapons by which this work is effected? Let the

Apostle speak. "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." May we all deeply ponder the purport of this passage.

Uxbridge.—"Offer unto the Lord thanksgiving, and pay thy vows unto the Most High; and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Many, in seasons of precious visitation, are favoured to see what the Lord requires of them, and are made willing to vow allegiance to Him; but it is of great importance that, when the sacrifice has been thus pointed out, we should be concerned, as was Abraham, vigilantly to drive away the wild birds, or those dispositions which would mar or devour what the Lord is preparing: for want of this, many are hindered from growing in the experience of Divine things. It is said, "The Lord is our king; he will save us." But how can we hope to know Him as our defender and protector from our soul's enemies, unless we are concerned to walk in His counsel, and carefully keep His commandments, thus paying our vows to Him? It is by yielding to His guidance that protection is experienced. We can have no well-grounded hope of advancing in the way of life, until those vows which have been made in the Divine counsel are duly observed.

Ifield.—I had to call the attention of those present to the awful warning, given through the Apostle John, to the church of Laodicea, respecting their lukewarmness. There is cause to fear that a similar

complaint may justly be made against many in our Society, in whom there is a great want of holy earnestness in seeking after the substance of true religion. There is great need of more fervency of spirit in waiting upon God: too much coldness of heart, and want of animation, prevails over many. It was said of some, formerly, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me." Mere profession will be of small avail; the Lord's people must worship Him in spirit, with holy fervour of soul, as well as with truth, sincerity, and uprightness of heart. These are acceptable worshippers, and they shall be fed with the bread and water of life. We find, by experience, that it is often true that the righteous have to share in the chastisement of the wicked: the whole church of Laodicea was in danger of rejection. Thus sincere and devoted souls suffer through the careless and negligent; the spring of life is so shut up, that even in their religious assemblies their souls languish, they cannot attain to that degree of refreshment which they long for. It may sometimes be said that the living are scarcely able to bear the weight of the dead; thus the host of Israel suffered through the sin of Achan. But when the Lord's true-hearted children cannot find in their religious meetings that refreshment which their souls require, let them seek it in solitary places, when alone, out of meeting, in the fields, or elsewhere, according to their circumstances. Let them pour out their cries before God, like Joshua, and He will assuredly regard them in mercy, for He has promised it. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." He will assuredly help them in His own time and way; He "will open rivers in high places, and fountains in the midst of the valleys;" He will even make their "wilderness like Eden," and their "desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." My mind was at this season a living exemplification of the truth and fulfilment of these promises. Praises be ascribed unto our God!

Brighton.—About fifty-five years ago, this meeting consisted of a very few, who used to sit in a private room, instead of using the

meeting-house. I pen my memoranda respecting our meeting at Brighton on my way to Maidstone, after having, in the interim, attended six other meetings, so my account is brief. I revived the testimony of the poor negro in America, "Friends, be still; Christ must be honoured:" also, that of our dear Lord Himself, "He that honoureth not the Son honoureth not the Father which hath sent him." Christ must and will eventually be honoured; for before Him all must bow, either in mercy or in judgment, but He came "to seek and to save." Even after He had remonstrated with the gainsaying Jews for their unbelief and hardness of heart, He added, "these things I say, that ye might be saved." Thus did God evince mercy, forbearance, and longsuffering, even as He declared by His prophet, "Therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you." How wonderfully are the Lord's judgments dispensed in mercy, for the recovery of His fallen creature, man! How much wiser is it in us to surrender ourselves to the Lord's will and service in this, the day of His merciful visitation, seeing we must bow to His power in the day of awful and righteous retribution. Though in that day the rebellious shall call upon the rocks to fall upon them, and on the mountains to cover them, it will be utterly in vain. The Psalmist was sensible of this when he queries, "Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there, if I make my bed in hell, behold, thou art there:" even there, by His Almighty restraining power, He commandeth the unclean spirits, and they obey Him.

Dover.—D. Oliver was first engaged, reasoning, in a forcible manner, with such as were disposed to gratify the corrupt inclinations of our fallen nature. This opened my way to press the necessity of the new birth. Our Lord said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." "Ye must be born again:" born of water and of the Spirit. We must put off the old man with his deeds, which are corrupt, and put on the new man, created after God in Christ Jesus, unto good works. How high and holy is our calling! "If any man be in Christ, he is a new creature; old things are passed away, behold,

all things are become new; and all things are of God." I also described to what degree the Gospel dispensation, in its operation upon men, tends to level and equalize: it not only humbles the high and lofty to the lowliness and simplicity of a little child; it not only brings down the mountains and the hills, but it exalts the valleys. We may be too low, as well as too high. It is one of the gracious attributes of Him who "inhabiteth eternity, whose name is holy," that He dwelleth also with him "that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." But the Lord's children, after having been favoured with precious and heart-tendering visitations, sometimes prevent the free flowing of the river of Divine refreshment and consolation, through want of entire resignation and unreserved submission to the Divine will, in the various dispensations through which He sees meet for them to pass, and often through want of a more lively faith. Thus the enemy prevails for a season, and brings them under discouragement, and sometimes they feel as if the shield of the mighty were vilely cast away, as though it had not been anointed with oil. How precious is that shield of living faith in the goodness, wisdom, and providence of God, which is, or would be, given to the faithful followers of Christ, whereby they are at times enabled to silence the insinuations of him who is styled, "the accuser of the brethren," and to turn aside his fiery darts. Thus may we stay our minds on the Lord's all-sufficiency. Even when as on the waves of the sea, we are "tossed with tempests, and not comforted," He can say, "Peace, be still." After I had sat down, a few words presented for the young people. Youth is the spring-time of life, a period of great importance, and according to the culture which young people receive, and the nature and quality of the seed then sown, the future is likely to prove; hence the importance of great watchfulness and diligence. Much depends on the books they read, and the company they keep: great care should be exercised in the selection of both, for their influence is powerful, and the bias thus given to the mind is often lasting. There is much wisdom in the words of Paul, "All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not." Let the dear young

people, therefore, have a special regard for such things only as are really expedient for them, and which have a direct tendency to their edification, their building up in the most holy faith.

Margate.—My subject was the history of Abraham, some passages of which I was ready to believe were peculiarly appropriate to the state of some present. When Abram was yet in his native country, the Lord said unto him, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." He went forth in the obedience of faith, not knowing whither he went; but when he had pitched his tent, how often do we find that it was amongst his first concerns to set up an altar, and call upon the name of the Lord. And when in some instances, through fear, and feeling himself a stranger, human weakness prevailed over him, how signally did the Almighty interpose for his preservation and deliverance! kings were rebuked for his sake. The Lord was truly his sun and shield, even, as He said, for his encouragement. "Fear not, Abram; I am thy shield, and thy exceeding great reward." And when the Lord was pleased, in a miraculous manner, to bless him with a son, and when the boy was grown up, and Abraham was put to the pinching trial of being required to offer up the child of promise, as a burnt sacrifice, we find that his faith and confidence in the goodness and power of God were so strong, that he did not confer with flesh and blood, or make any hesitation, but yielded implicit obedience: he took the lad and the wood, laid all in order for the sacrifice, and reached forth his hand to take the knife to slay his beloved Isaac. But here Divine wisdom and mercy graciously interposed, and the angel of the Lord called unto him, saying, "Lay not thine hand upon the lad, neither do thou anything unto him." Then Abraham beheld a ram caught in a thicket, which the Lord accepted as a substitute for Isaac. For this signal act of obedience and dedication, how rich were the blessings and promises vouchsafed to Abraham! It is thus that the Lord sometimes tries His children, that He may prove that their hearts are steadfast in His covenant; and then, after they are fully resigned to His will, He enlarges their path, and restores their lawful enjoyments which He may have been pleased, for a time, to require them

to surrender. The meekness, lowliness, and love of peace, of this peculiar "friend of God," are beautifully exemplified in his conduct towards his nephew Lot. They had long sojourned together, but when strife arose between their servants, Abraham interposed. "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Beautiful condescension! The spirit of consolation flowed sweetly and freely, greatly to my own relief and comfort.

Rochester.—Here are two boarding-schools, containing together nearly eighty children. I felt, as usual, with full force, the difficulty of addressing children beneficially, in the way of ministry. My feelings were almost oppressive, under a sense of the weighty service required, and the unfitness and inadequacy of the poor instrument. But after long waiting, and an endeavour to attain to patient resignation to whatever the Lord might be pleased to permit to attend me, He was pleased to open a way for me, I may truly say, where no way had appeared, and to furnish both matter and utterance, to my humbling admiration, and above all, to accompany my service with His contriting, baptizing power, to the touching of many hearts present. The simile which presented was that of the shepherd, who has the care of sheep and lambs. There is much that shepherds may do for the benefit of their charge, but there is more that they cannot do. They may lead their flock to the place of feeding, where pasture, water, and refreshment may be found; they may guard them from straggling and straying away; they may watch and defend them from that which would wound, hurt, or destroy—from the lion, the bear, the wolf, and even the dog; but they cannot cause one blade of grass to grow, or a single drop of water to descend. Thus, parents, guardians, preceptors, or masters, who have children or young people entrusted to their charge, may discover the nature of their service. They may take the dear children into the way of receiving benefit; they may watch over them, and endeavour to keep them in the strait and narrow way which leads to life and blessedness;

they may vigilantly guard and endeavour to defend them from that which would hurt or destroy—from those dispositions in themselves, or in others aronnd them, which have a tendency to ensnare or corrupt. They must be especially careful that their own example may be such as will lead and allure them to piety and virtue, not to sin and evil; they must be patterns of meekness, gentleness, and love. They should also seek to be examples of fervent piety, godliness, and self-denial; they should instruct them in the knowledge of God, of His will, and of Jesus Christ our Lord, and the only true way of salvation by Him, and the teaching and influence of His Spirit. But here their service is necessarily limited; they cannot confer grace; they may be clothed with an anxious solicitude on behalf of their precious charge, and the exercise of their souls before God will be regarded with acceptance; yet a man cannot redeem his brother—this is the Lord's own work, and all the dear children must be concerned individually for themselves. When the Lord is pleased to touch their hearts with His convicting power, or with a sense of His love, they must be especially careful how they turn away from, or in any way put by, the heavenly Visitor. Let the prayer of their hearts be, "Forsake me not, O Lord: O my God, be not far from me;" "teach me thy way, O Lord; I will walk in thy truth, unite my heart to fear thy name." As they thus, in sincerity, draw nigh unto God, He will draw nigh unto them. Let them ever cherish tenderness of spirit; for though heaven be God's throne, and the earth His footstool, yet unto them will He look who are poor and of a contrite spirit, and who tremble at His word: these are as temples in which He delights to dwell.

Coptford.—Here we had a precious meeting. I revived the words of Thomas Wilkinson—

> "Thou, by thy solemn lasting word,
> Thyself for ever binds,
> That those thou'lt teach who wait thy will,
> With pure and holy minds."

This has been fulfilled in the experience of very many in our Society, greatly to their consolation and strength. When our Lord inquired of His disciples, "Whom do men say that I, the Son of

man, am?" they answered, "Some say that thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets." "But whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." Our Lord replied, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it." This passage has been variously interpreted: but I apprehend, that the foundation which our Lord intended to point out is, the revelation of the Son by the Father, as the only way of salvation; of Him who is the Rock of Ages, "the Way, the Truth, and the Life." This is the inward and immediate manifestation of the power of God, for man's recovery from the fall, and is in full harmony and accordance with the outward appearance of Christ in the flesh. I conceive that both His outward and inward manifestations are intended to be confirmed by this passage. It was by immediate revelation, as our Lord plainly indicates, that Peter knew that Christ, then on earth, was truly the Son of God. The Son is the Word. "The word of God is quick and powerful;" it breaks and melts the stony heart; it consumes the root of the transgressing nature; it produces the new birth, changing the heart and affections. Christ feeds the new-born babe with the milk of the word. He is not only the regenerator, but also our spiritual food and nourishment; not only whilst we are in the condition of the child, but throughout every stage of our Christian progress. "Receive with meekness," saith the Apostle, "the engrafted word, which is able to save your souls;" and again—"Desire the sincere milk of the word, that ye may grow thereby." Thus is the Son or Word revealed as the true foundation of the church of Christ.

COLCHESTER.—My concern was for the afflicted, the mourners, with whom I could feelingly sympathize, and I trust, more consolation flowed to others than I could then take for my own portion. I am sometimes ready to believe that my plunges, baptisms, and conflicts must be, in degree, for the sake of others. I desire that my life may be devoted, and my will fully conformed to the Divine will concerning me, either to do or suffer that which shall most promote

His glory. Deep conflicts about this period were permitted to await me, but my cries ascended to my God and Father in secret, and were graciously heard and answered.

Earl's Colne.—W. I. keeps a school for boys at this place, and has at present two Greek boys from Scio. He had another lad, eighteen years of age, also from Scio. For a time he appeared restless in meetings, and W. I. was one day taking him aside to explain to him the nature of our mode of worship; he interrupted W. by saying, "O, you need not tell; my father tell me: my father got a book tell him. We meet, we sing, we speak words; we speak words, not feeling; that bad. You meet, you no speak words, you feel; that good:" he proved a tractable youth, and improved every way. In the meeting at Earl's Colne, I revived a few lines of Thomas Wilkinson's, under a clear apprehension of duty—

"Though we the steps of science scale,
To pleasure's fame attend,
All these, with each terrestrial walk,
With disappointment end.
But if, according to thy will,
To know ourselves we seek,
Ourselves thus known, is knowing thee,
Then knowledge is complete."

We read that when the Apostle Paul was at Athens, that famous seat of learning, and when he beheld their superstitions, and the altar to the unknown God, his spirit was stirred within him. In addressing the Athenians, he said, "Whom therefore ye ignorantly worship, him declare I unto you"—"God, that.....hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being." There is a great and important truth declared in this passage. God, the Creator, is the sovereign Disposer of the bounds of our habitation, or the place of our nativity, with all the train of occurrences and events arising from our position in life. It is He who determines whether our place of being is among the burning sands and the benighted

sons of Africa, in the frozen regions of Greenland or Labrador, or in the more favoured and happy isle of Great Britain. How, then, ought these considerations to excite our love and gratitude? May the dear children present remember that to God they owe every blessing attendant upon the guarded and good education which they are now in the way of receiving. But for His providential direction, they might have been born of parents who would have suffered them to stroll about, in filth and misery, through the crowded streets and lanes of some large town. Ought we not, therefore, to love, fear, and serve our gracious Creator, and carefully to yield to the visitations of His Spirit? Our Lord declared the necessity of regeneration, but, at the same time, He pointed out that we cannot at all times discover the manner of the Holy Spirit's operations, in effecting this great work. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." We know the operations of the Lord's Spirit by its fruits or effects, and this even at times when the manner is imperceptible to us, and undefinable by our capacity. It is especially so to inexperienced children; but when they feel conviction for sin, or when their minds are humbled and tendered, then let them be careful not to dissipate or put aside these precious feelings: rather let them cherish and encourage such, praying to the Lord to teach them His way. He will love such as these, He will draw near to them, and enlarge their understandings; and, as they faithfully yield to His requirings as they are made sensible of them, He will increase their light, and strengthen them for His service. He alone is worthy to be loved, served, and obeyed. I had also much liberty in supplication.

Bardfield.—Our Lord declared that "Whosoever shall exalt himself shall be abased, and he that humbleth himself shall be exalted." "God resisteth the proud, and giveth grace to the humble." Pride may, and doubtless often does, exist under a plain garb, and humility under a gaudy one; yet true humility will not lead to the extravagant or expensive decking and adorning of the person. Some have been accustomed to these things, which have remained with them as habits after the heart has undergone a change. Pride

of heart often evinces itself in actions. It is well for such as have been educated in habits of plainness and simplicity to examine themselves closely: do they behave themselves gently and meekly towards their inferiors when no human eye beholds? Here is a test, which in many cases, will apply. We should guard against pride, because it is displeasing to God, and tends to prevent Him from conferring upon us His choicest blessings, from exalting us to true honour. "Them that honour me I will honour," was His ancient language. Let us go into the school of Christ, and learn of Him meekness and lowliness of heart. But some get too low; the valleys must be filled up, as well as the mountains and hills brought low; the sturdy oaks must be made to bend, and the tall cedars must be consumed; the towering dispositions must be subjected to the yoke of Christ; but when it is the Lord's will to exalt the humble, they must not oppose or frustrate His gracious designs concerning them, but yield to His power, and He will confer upon them true honour in such a way as will tend to promote their welfare, and His own glory. He is also ready to revive the spirits of the humble; they have their low times; let them not, by giving way to doubting and despondency, miss that portion of the waters of consolation which are intended for their refreshment. Let them learn to wield the shield of faith, let them believe in and trust His gracious promise, that in His mercy and goodness, He will dwell in them, and walk in them, and He will be their God, and they shall be His sons and daughters. I was also led to supplicate for the outpouring of the Spirit, that so the seats, which are now, or soon will be, vacated, may be occupied by such as, being thoroughly purged, shall be prepared for standard-bearers, and shall be enabled to teach Jacob the Lord's law, and Israel His commandments; shall have to put incense before Him, and whole burnt offerings upon His altar.

Dunmow.—The Lord is a rich rewarder of them who diligently seek Him, but there is cause to fear that many in our Society are not of this character; they seek the Lord, but not diligently. Our Lord said, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Many seek, indeed, but unworthily, not in

accordance with the tenor of the first and great commandment, Thou shalt love the Lord thy God with all thy heart, and with all thy mind and strength. They do not seek first, and above all, the kingdom of God and His righteousness, to which state the promise is annexed, that all needful things shall be added. Did they seek His kingdom, and to be so under His dominion and government as that He might rule and reign, as their Leader and Guide, they would experience the sweet influences of His love, the rich reward of those who diligently seek Him. Some may think that such a condition is scarcely attainable in this probationary state, whilst we are encompassed with so many infirmities, besetments, and temptations; whilst the tendency of our fallen nature is so much to the earth, and to sublunary gratifications; but let us remember that it is the Lord's work, that to Him all things are possible, and that the change is a progressive one. Let us cherish good inclinations, whenever we feel them excited in us. Whilst we were enemies, God loved us; how much more will He love and help us when we turn our hearts towards Him in sincerity and truth, and seek His face, the light of His countenance, with diligence? We must not rest satisfied with assembling with our brethren, to wait upon God in our religious meetings; we must seek and serve the Lord out of meetings, if we would be owned of Him when in them. Let us seek the Lord in our closets, in the fields, in solitary places, endeavouring to turn from and shut out all other intrusive thoughts and things; then let us pour out our souls before Him, putting up our petitions to Him who seeth in secret, for His assistance, and He has promised to reward us openly; we shall feel God's love to flow to us, we shall feel our affections rise to Him; we shall feel that we have treasure in heaven, that God is reconciled to us through Christ, and that our names are enrolled in the Lamb's book of life. We shall then delight to hold communion with the Most High; and when the angel of God's wrath receives his commission, we shall have the seal of God's chosen, visible in our foreheads, so that he will pass by us; and even when the angel of death approaches we shall not be dismayed, but be enabled to lift up our heads in hope, because our redemption draweth nigh; and with songs of thanksgiving and praise we shall

be graciously permitted to pass through the pearl gates into the celestial city, the city of the living God.

We have now completed our week's work in Essex, having had twelve meetings in six days. Of course, we have had little time for writing, but by early rising, I have got through my imperfect memoranda. We have had a great mixture—pain and pleasure, joy and sorrow, almost alternately; but in riding along this morning, I felt that though there is abundant cause for humiliation, I am not sensible of much for condemnation. I have had suffering to endure, as I conceive, for the body's sake, the church, and have endeavoured to possess my soul in patience, and have generally been favoured to do so. It would have been somewhat easier to me if the meetings had not been planned so closely; we might then have had more social enjoyment amongst a valuable body of Friends: but a clothing, as of sackcloth, has often been my garment, though invisible to all eyes but to the Omniscient One, and whether I could have enjoyed social intercourse much more than I have done, may be doubtful. The dispensation is again changed, and consolation flows in my mind.

Epping.—This meeting, though in Essex, is a branch of Tottenham monthly meeting, and is much increased by a school of nearly sixty boys. It was my lot to be first engaged, in treating on the end and design of the Almighty Creator, in forming man to dwell upon this His earth. It is declared to have been for a purpose of His own glory, that we should serve and obey Him while here, and enjoy His presence for evermore in a blissful eternity. But do mankind generally answer the end of their creation? It is manifest that they do not. Many live, in a great degree, regardless of the Lord's holy will and commandments, gratifying their evil propensities, and their love for the inordinate indulgence of the enjoyments of the things of time and sense. Could children forsee their future conduct, some of those yet preserved in comparative innocence would be filled with horror. When the prophet told Hazael how cruelly he should treat the Israelites, he was shocked, and queried, "Is thy servant a dog, that he should do this great thing?" Men only get to such a state of wickedness by degrees; how careful therefore ought we to be against the first inroads of vicious inclinations? "My son, if sinners entice

thee, consent thou not;" consent not to associate with, nor stand in the way of sinners, neither walk in the counsel of the ungodly, but rather pray for preservation. Seek the Lord and He will be found, "draw nigh to God, and he will draw nigh to you." That the Lord very graciously regards humble, faithful, obedient children, and young persons, is exemplified in the case of Gideon. He chose him to be an instrument of eminent usefulness in His hand, at a time when he was very little in his own eyes, and small in his own esteem. The angel visited him in solitude, as he was threshing corn by the wine-press for fear of the enemy. Israel had turned away their hearts from serving the Lord, and He brought the rod of their enemies upon them, until the highways lay waste, and the travellers went in bye-paths. When Gideon heard the salutation of the angel, "The Lord is with thee, thou mighty man of valour," he exclaimed, "If the Lord be with us, why then is all this befallen us?" but the answer was, "Go in this thy might." His strength was the arm of the Lord, who had quickened his mind, and opened his eyes to see the forlorn condition of the children of his people. His first work was, under Divine direction, to endeavour to purge his father's house from their idolatry, and the Lord strengthened him for the service, and owned him in it. Thus, children who freely turn their minds to seek and serve the Lord, at present form no adequate conception of their future usefulness, much less of the sure reward of a life devoted to the service and glory of God, of the joys which will never have an end, and of that life which is of eternal duration. D. O. was also engaged; after which, I was again permitted to bow the knee in reverent supplication.

G. R. attended the yearly meeting in London; after which he resumed his labours. On recommencing his journey, he thus writes:

The time has now come for resuming our labours in the Eastern Counties. We feel that we should be resigned to endure that variety which so often awaits the minds of those who are called to travel in the service of the ministry. In endeavouring after this state, as we rode along, I felt deeply humbled, yet peaceful. If we may but accomplish that which the holy Head of the church designs, in thus sending us forth, it is enough; but a fear lest this should not always

be the case, through the feebleness and frailty of the instrument, is the most discouraging consideration.

Saffron Walden.—I felt drawn into sympathy with a tried state. It is said, "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." We may understand by this, that a mind thus stayed will be kept in that state in which there is no condemnation, but not that it shall be exempted from suffering and conflict, which we know are often the portion of the most sincere and devoted souls, either on their own account, in their struggles with the frailty and corruption of our fallen nature, or for the sake of, or in sympathy with, others. It seems an established truth, that it is through much tribulation that the righteous enter the kingdom. After meeting I found out a case of a pious, humble-minded Friend, who was suffering greatly from deep dejection of spirit, with whom I had much conversation, and I have reason to believe, that my efforts to cheer her drooping mind were not altogether unavailing.

Thaxted Monthly Meeting.—My mind was brought under a peculiarly contriting influence, under the feeling of which I addressed the young people present in a tender and affectionate manner: "Dearly beloved and longed for, my joy and crown;" to whom shall the present burden-bearers, the exercised ministers of the day, many of whom sensibly feel that their day is fast drawing to a close, to whom shall they look as their successors, under the Divine anointing, to hold up the standard to the people when they are gone, but to the beloved youth? We can say, with the Apostle, that we have no greater joy than to hear that the dear children walk in the truth. O that many amongst them may freely and cheerfully surrender themselves to the Lord's service! Then will He turn His hand upon them, to purify and prepare them to come forth in word and doctrine, and to be instruments of usefulness in His church, contributing, in their several measures, to the coming of that day when "His dominion shall be from sea to sea, and from the river even to the ends of the earth," when in every place incense and a pure offering shall arise with acceptance before Him.

Earith.—My fear is great of giving expression to words without

or beyond the openings of the pure life, and I am ready to think that this may at times unduly restrain from the utterance of that which might safely be delivered; yet I conceive it is much the safest side for ministers to err on, both for themselves and for the stability of the people on the true foundation. The subject before me was the due consideration of our latter end. "O that my people were wise, that they understood this, that they would consider their latter end;" also the message sent to king Hezekiah, "Set thy house in order, for thou shalt die, and not live," with the king's brief but pathetic prayer. How full are his expressions! "I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight." How precious it was, at such a juncture, to be able thus to appeal to the Omniscient God, and to have such holy confidence before Him! Our Lord comforted His disciples with the assurance that in His Father's house are many mansions, and that He would prepare a place for them. How precious to the tribulated Christian traveller, to have cause to believe that he is thus cared for by his Redeemer and Almighty Father! But let all be well assured that their grounds of hope are well-founded, that they are really concerned to walk before God in truth, and with a perfect heart, for He can neither be mocked nor deceived.

Chatteris.—"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." I dwelt particularly on the sufferings of Christ, both as a sacrifice for our sins, and as our example in meekness and patience under suffering, that we should follow His steps in the path of cross-bearing and self-denial. He was led "as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken." Thus He bore our griefs and carried our sorrows, that by His stripes we might be healed; but how? Not that the bare, historical belief

of these important events should be improperly relied on, but that we may be put into a capacity for salvation. Whilst we were yet sinners, we were reconciled to God by the death of His Son, who became our ransom, and a propitiatory sacrifice. But we must know these things to be applied to us individually by living faith, not resting in mere historical belief. When in the carnal, unregenerate state, any one feels conviction for sin, and yields to it, he feels the fire of God's jealousy kindled in his soul; he is baptized into deep remorse and sorrow, he begins to feel the bondage of sinful habits, and the service of the enemy of souls to be cruel and oppressive; and as these feelings and convictions are yielded to, sin appears to be exceeding sinful, and an insupportable burden. This is the work of the Spirit of God, and is the baptism of Christ by fire and the Holy Ghost. Then it is that the soul, feeling its need of a Saviour, is turned to behold, with living faith, "the Lamb of God who taketh away the sin of the world;" and to feel that it has remission of sins through His blood, even the forgiveness of sins that are past. How does gratitude to God flow in the heart of the believer for the unspeakable gift! He had cried in the depths of sorrow and of true repentance, "A Saviour, or I die, a Redeemer, or I perish;" now having beheld the Lamb of God, he has fellowship with His sufferings, and is baptized into His death; he is willing to take up his daily cross, and to follow Him in the regeneration. Thus he becomes armed with the same mind which was in Christ Jesus, and is willing to appear amongst men as a fool for His sake. He dare no longer deny His Lord and Master, lest he should be denied before the Father and the holy angels; he is willing that his own will should be nailed to the cross, and he is is now become a true disciple of Christ—a real Christian. He can say with the Apostle, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." He is now not only reconciled to God by the death of His Son, but he knows a being saved from the power and dominion of sin by the arising of the pure life, so as in it to reign over all. I had also to encourage drooping minds, who, though sincere, may at times let in doubt, because they do not feel the power

and life of God in the soul arise, as yet, into complete dominion. This was shown by the case of the two mournful disciples when, on their way to Emmaus, the Lord graciously appeared to dispel their fears.

SUTTON.—My concern was mainly for the young people, especially as relates to the government of the thoughts in our religious meetings. The Christian life is said to be a continual warfare, and perhaps this is seldom more true than when we are endeavouring to wait upon God; then our enemy is very busy, that he may prevent our obtaining refreshment and instruction. It is said, "Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord." When we avowedly assemble to wait upon Him who is styled "the great and dreadful God," it is absolutely necessary to our receiving benefit, that we should seek to have our minds clothed with reverence, without which there can be no true worship. We may find it difficult to attain to this state, but let the warfare be maintained; let us wrestle in spirit, breathing unto God for help, and as we endeavour in sincerity to draw nigh unto Him, He will draw nigh unto us, and He is able to bring every thought into captivity to the obedience of Christ. Thus it is that the wandering mind becomes restrained, and the sweet influence of the Holy Spirit is felt, which is, in its operation, as the wind that bloweth where it listeth, the movements of which we cannot control, nor fully comprehend, yet they may be sensibly perceived and felt. Why can we not comprehend it, but because it is the Spirit of God, and He is incomprehensible?

HUNTINGDON.—In what I had to express, there was a pointing to a state not sound in the true faith. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." By this we are not to conclude that Paul had been more grossly or notoriously wicked than others, but he had persecuted the church of Christ, and this he justly considered extremely sinful. No doubt it was so in the Divine sight, because it was opposing the work of Almighty God for the salvation of man. So it continues that that which is born of the flesh persecutes that which is born of the Spirit, is at enmity with it. Some who desire and hope for salvation are seeking it in their own way, by

works done in their own will and strength; being ignorant of the righteousness of God, they go about to establish their own righteousness, thereby making the righteousness of God of none effect; they reject Him whom God hath chosen to be as a chief corner-stone, elect, and precious. Christ is the only way to the Father.

I was also led to encourage the true mourners, and to sympathize with some of them. "Blessed are they that mourn, for they shall be comforted." We read that when the children of Israel returned from their long captivity, and were engaged to rebuild the walls and temple of Jerusalem, they had to contend with many enemies, and to labour under great difficulty. Thus at times it is with awakened minds; though devoted to the Lord's service and will, yet many are their conflicts; they have often to labour for a time, as without hire or wages, and without peace. But they must exercise faith, remembering that it is not in this life that the Christian is to expect his chief consolation. Let them fix their eye steadily on the recompense of the eternal reward, on that "crown of glory that fadeth not away," and, in the meantime, let them trust in the Lord, remembering the promise that accompanies the command, "Verily thou shalt be fed." This will be verified in their experience.

Colchester.—At the close of the first sitting of the quarterly meeting, I felt constrained to kneel in prayer, and free access to the throne of grace was mercifully afforded, to the relief of my own mind, and to the touching of many hearts with a sense of the love and contriting power of God.

After the business was nearly completed, I cleared my mind of a burden which had oppressed it for many days. It related to the low state of wages, and the prevailing want of education, of the labouring population of this county. In our travels in Essex, we ascertained that a considerable proportion of the grown-up men could not read; on one road this was the case with four out of five, whom we met in succession. Many have only seven to nine shillings a-week as wages, and if they have families, they have to apply to the parish for help for the supply of their absolute necessities. It is therefore no marvel that so many are without school learning. This is an unrighteous state of society; the poor ought to be fairly remunerated for their

labour, and an able-bodied man ought not to have to ask as a boon what is due to him as a right. I pressed the matter very closely upon Friends, urging them to exert their influence to bring about a state of things more consonant with sound Christian principles, and especially to endeavour to promote the education of the grown-up men.

Sudbury Monthly Meeting.—I sought in an especial manner to recommend the Christian virtue of meekness. "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." "Blessed are the meek: for they shall inherit the earth." Whilst we may clearly see from these passages that the cultivation of a meek and lowly temper is a Christian duty, it may also be regarded as a precious privilege to be enabled to attain to it. Many of the storms of life blow over the meek and lowly without their sustaining injury from them, or even suffering much inconvenience; they bend to the pressure, and rise again unbroken; they inherit the earth, they most truly, and with the least alloy, enjoy its comforts; they are hid in the day of the revelation of the wrath of God, because they are His children. Meekness is represented as the characteristic disposition of our Divine Lord and Master. He testified of Himself, "I am meek and lowly in heart," and the prophet foretold that it should be so. "Rejoice greatly, O daughter of Zion, shout O daughter of Jerusalem; behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass." I had also an open time in supplication, to my own relief, and I trust the true seed of the kingdom was refreshed in many hearts.

Ipswich.—In the monthly meeting of ministers and elders, I had a little service in reviving the words of the Apostle, "Ye are dead, and your life is hid with Christ in God." To be dead to sin, and to the creaturely will, that we may be alive unto God, in the hidden life, is a high but needful Christian attainment, especially for those who are prominently called into the Lord's service.

In passing from Ipswich to Woodbridge, we turned a little off the road, and took tea with Thomas Clarkson, at Playford Hall: he

continues deeply interested in the slave question. At Woodbridge we spent an agreeable hour with Bernard Barton, who read us some poetical paraphrases of Scripture, which he is preparing for publication. I was comforted with his deep piety.

Leiston meeting was held on a seventh-day; it was well attended, and proved a good meeting. I reminded Friends that sixteen years had elapsed since I sat in that house, and that it might be a profitable inquiry for each of us deeply to consider what progress we have made in our heavenly journey, during that period. Many are the changes which have taken place, but we are yet spared; and ought not the longsuffering and forbearance of God to lead us into true repentance of all evil! I revived the exhortation of the Apostle, "Brethren, the time is short; it remaineth that both they that have wives be as though they had them not: and they that rejoice as though they rejoiced not; and they that buy as though they possessed not." There is much instruction in the passage, the purport of which is, that we should live loose from the world, and be careful not to set our affections upon it, but to walk wisely and circumspectly, redeeming the time. But many are much entangled with wrong habits and customs; to them may be applied the language of the prophet, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." The force of habit is indeed difficult to overcome; it is like the strong man armed, who keepeth his house. But whether it be by the power of habit, or the force of the subtle reasonings of the carnal mind, that we are kept in bondage to the enemies of our soul's happiness, there is a power that can break the yoke, and let the captive soul go free. That power is Christ, who can by His judgments subdue the strong man, taking from him that armour wherein he trusteth, and then spoil his goods, for Christ hath power over all flesh.

Woodbridge.—I revived our Lord's words to His disciples, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." And again: "Your heart shall rejoice, and your joy no man taketh from you." This should not be understood to relate exclusively to those whom the Lord sends forth to preach the Gospel, because our

Lord Himself gives the doctrine a more general application. "Every branch in me that beareth not fruit" my Heavenly Father "taketh away: and every branch that beareth fruit he purgeth it, that it may bring forth more fruit." In these passages are set forth the sovereign grace and mercy of God—"Ye have not chosen me, but I have chosen you:" "Whilst we were yet sinners, Christ died for us." He calleth, and then He chooseth the obedient and humble. "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here is the call, and the election; the light shines, the voice calls, and they who believe and obey are the chosen. Then they must bear fruit—good fruit. If born of the Spirit, they will bear the fruits of the Spirit, which are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Love is the first, the ground or soil in which the rest grow, the root from which they spring; (for "God is love;") love to God, and love to man; the former leads to piety, and obedience to God; the latter to kindness, charity, and forbearance towards man. Joy and peace are the reward of faith, obedience, and love towards God; and the assurance of this joy is measurably maintained by meekness, gentleness, forbearance, and goodness (with the other fruits of the Spirit) towards men. "Your joy no man taketh from you," not even by unkind treatment, because we are taught to love our enemies, and are at times enabled even to rejoice in tribulation. Thus we see the call, the election, the fruit, and the reward.

Needham Market.—My subject was the duty, nature, and benefit of true prayer. We read of Jabez that he was more honourable than his brethren, and he prayed to God, "O that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me!" We cannot pray aright in our own time or way. We are commanded to watch unto prayer; we cannot always pray, but we may wait and watch; and, as we are thus concerned, with the mind turned towards

God, desires will arise towards Him, and these, when cherished in humility, sincerity, and fervency, are acceptable prayer, even though they are not clothed in words. Sometimes the soul is brought into conflict before the Lord, unable to find utterance but as the Spirit helpeth our infirmities, with cries and groans which cannot be adequately expressed in language: this is deep, fervent, and acceptable prayer. At other times the mind, which is patiently waiting upon God, has a clear sight given to it of its state and of its wants. The understanding is opened, and access granted in pouring forth its petitions, either mentally or vocally, in living, acceptable prayer. Jabez prayed that the Lord would bless him and keep him from evil. We should be careful to pray in accordance with the known will of God. Solomon pleased God by asking for wisdom, above every other thing, that he might be enabled to go in and out, wisely and acceptably, before the great people over whom he was called to reign. Because he chose wisely, the Lord not only, in large measure, granted his particular request, but added many other blessings.

A Friend called the attention of those assembled to the instructive and awful events of that day. Three deaths had occurred, two of them by bathing, in doing which, the duties of the day had been neglected. The language was appropriately revived, "Be ye also ready." "Prepare to meet thy God."

Mildenhall.—Many of the neighbours came in, and D. O. was enabled to labour amongst them so largely and well, that I was ready to think I might have been excused making any addition, but this did not feel safe, and on standing up, both matter and power were mercifully granted to labour at some length amongst them, and to urge some of the fundamental doctrines of the Gospel closely upon their attention. D. O. had alluded to our Lord's sermon on the mount, which proved a copious subject for me. How lamentable it is that so many professors of Christianity do not duly consider their obligation to obey the plain and positive precepts of Him whom they call Lord and Saviour. He commanded us to love our enemies, to return good for evil; but how is the practice of resentment and revenge both inculcated on their children, and indulged in by themselves! He commands us not to swear at all, but how do swearing, cursing, and

taking the name of God in vain, abound in the land! And so it is with many other duties which are neglected, and things forbidden which are practised. Can we suppose that, when the day arrives when we shall all have to stand at the judgment seat of Christ, this line of conduct can escape just punishment? We cannot plead ignorance; the Lord's will concerning us has been abundantly revealed, both in the Scriptures of truth, and through His messengers and ministers, and also by the immediate teaching of the Lord's own Holy Spirit. "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." The Son of God taught the Divine will, instructively and abundantly, whilst He was manifest in the flesh, and this has come down to us through the medium of the writings of the Evangelists and Apostles in the New Testament. That man is pronounced blessed whose delight it is to meditate in the law of God, and this law is abundantly manifest, outwardly, as well as inwardly, for that which is to be known of God is made manifest in man: the one confirms and corroborates the other. The will of God is our law, to obey which is our incumbent duty, in whatever way it is manifested or made known to us. Obedience to the precepts of God, through the power of Christ, is the alone sure foundation—the obedience of faith, hearing, believing, and obeying. Our Lord pronounced a blessing upon those who hunger and thirst after righteousness, but this blessing will not descend upon them who thirst after the *knowledge* of righteousness only—those who delight to hear, but are not careful to obey.

HARLING.—The doctrine which I had to proclaim was close and plain, but the authority of truth prevailed, and I was enabled to set forth the mercy and forbearance of God toward His fallen creature, man. Though the Divine dispensations toward men have varied, yet He remaineth the same, unchangeable in all His essential attributes. Our Lord exhibited the predominancy of mercy and forbearance, even toward the rebellious and the gainsayers, when He said that He "came not to judge the world, but to save the world." The same tender forbearance and mercy have been extended toward

mankind from the beginning. When Adam had sinned by transgressing the Divine commandment, the merciful language of expostulation was, "Adam, where art thou?" Adam hid himself, and said he was afraid because he was naked, but it was sin that had covered him with shame. Whilst he retained the innocence and purity in which he was created he was not ashamed to stand before God, he did not then seek to shun the Divine presence; but now, shame and sorrow were his portion. The command given to him was, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." The doom of natural and eternal death might justly have been immediately executed, but mercy interposed. Death as to the Divine life, in which he stood in the Divine image or likeness, did take place, but the natural life was spared for a time; forbearance and longsuffering were extended, and a means of salvation provided. So it was in the case of Cain; the Lord remonstrated with him before he wickedly slew his brother Abel. "Why art thou wroth, and why is thy countenance fallen? if thou doest well, shalt thou not be accepted? and if thou dost not well, sin lieth at the door." The same attributes were revealed to Moses, in glorious splendour. "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth." These are the attributes which the Lord delights to exercise; but let us ever bear in mind that the object of this forbearance is to lead man to repentance, not that he should sin with impunity. If he do continue in sin, judgment and punishment must and will be executed upon him, for the Lord is also "a jealous God, visiting the iniquity of the fathers upon the children," even at times unto the third and fourth generation of them that hate Him, but he sheweth mercy unto thousands of them that love Him, and keep His commandments. Judgment must be executed upon the obstinate transgressor. If such might even enter heaven, they are not in a condition to enjoy it; their delight is with the ungodly and profane; they shun the presence of God and good men. But when the body or corporeal part, which is now given up to sensual indulgences, shall be laid in the dust, from whence it was taken, and the

disembodied spirit shall appear before God who gave it, this awful sentence will be pronounced, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." But although such as these, while in the body, delight in the company of wicked spirits, yet there can be no pleasure, no delight of this sort in the disembodied state; punishment is then their portion "where their worm dieth not, and the fire is not quenched." In our present state of probation, the Lord exerciseth great forbearance and longsuffering. Were it not so, the sinner would be consumed as in a moment; but, instead of this, he is daily fed by the bounty of that Being whom he grieves and offends. A merciful God "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust;" He is even "kind to the unthankful and to the evil," but yet woe indescribable awaits those who sin out the day of their visitation.

Tasborough.—My attempt was to stimulate to greater mental ardour in the pursuit of Divine things. I had to revive the lamentation of the prophet, that no man stirreth up himself to take hold of the name of the Lord. "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able; when once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets." All such pleas may be then unavailing, except to increase the weight of our condemnation, on account of our not having duly profited by such privileges. We cannot enter in at the strait gate until a willingness is wrought in us to leave behind whatever hinders our entrance. Those who, like the foolish virgins, are not ready when the midnight cry is heard, will greatly deplore their indolence or negligence, or that they should have accounted anything too dear to part with for Christ's sake. Our Lord warns against suffering anything to impede our preparation for a better state. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come

upon you unawares: for as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Wymondham.—This proved a public meeting, and quite unexpectedly to me, a memorable opportunity. My voice felt very unfit for public speaking, but how wonderful are the ways of Providence! the weakness of my voice compelled me to speak in a lower key than usual, but the house not being large I was heard, and it might truly be said to be a baptizing season, in which doctrine and counsel flowed freely, to the tendering of many minds. I told the people that our chief object was to visit our brethren, with such as were accustomed to assemble with them; but that on seeing so many flock in, I was led sweetly to remember that expansive view of the universality of redeeming love which is conveyed in the declaration, "Whosoever shall call on the name of the Lord shall be saved." This must not be understood of formal, unfelt prayer, but rather of the real earnest breathing and prayer of the soul unto God, to be strengthened, instructed, and sustained by Him. Our Lord declares, with reference to the language of the prophet, "They shall be all taught of God: every man therefore that hath heard, and hath learned of the Father, cometh unto me." Here we see the operation of that true calling upon God, to which the promise is annexed. Salvation is through Christ; the Spirit of God leads to Christ, reveals Him in us. Most people in this land call themselves Christians; but Christ teaches the absolute necessity of regeneration, and the Apostle declares that "If any man be in Christ he is a new creature, old things are passed away, behold all things are become new, and all things are of God." The name of Christian will do little for us without this experience; nor will that peculiar form of Christianity which we, as a Society, profess, of taking the anointing for our teacher, and the Lamb for our light, and of being led and guided by the Holy Spirit of truth, be of any more avail without the experience of becoming new creatures. We must put off the old man with his deeds, which are corrupt, and put on the new man, which after the image of God is created in righteousness and true holiness. Are we confessing Christ before

men, in all His requirings? Do we suffer when His Spirit, or the true seed of the kingdom, is in suffering, whether in ourselves or in others? When the witness for God lies slain as in the streets of the city, do we countenance or join with those who grieve and oppress the Lord's holy and pure Spirit? If we are joining with the worldly-minded, with the wicked, and ungodly, then, whatever may be our name amongst men, Christ cannot own us as His in the great day of final account. He cannot say unto us, "Well done, good and faithful servant.....enter thou into the joy of thy Lord," if we are not good—have not done well, have not been faithful to manifested duty. I also set forth the real, Christian character of him who has truly repented, who has mourned for his sins, and has known the power of the Divine word to soften and change the hard heart; such as the poor sinner, who was brought down to sit at her Lord's feet, and who washed them with her tears. These are prostrated before the Lord in humility and contrition; they feel the need of a Saviour, and are led to "behold the Lamb of God, who taketh away the sin of the world:" they know Him to be the propitiatory sacrifice, and regard Him as their ransom. They were wont to pierce Him with their sins, and to grieve Him with their iniquities, but now they experimentally feel that they "have redemption through his blood, even the forgiveness of sins;" and when the times of refreshing come from His presence, they feel that their sins are blotted out for Christ's sake. Now gratitude and love to God flow in their hearts, because He has thus mercifully dealt with them; nothing is now too dear to part with for the sake of the pearl of great price—for His sake who hath loved them, and washed them from their sins in His own blood. Such an one is indeed "a new creature;" he truly calls upon God, as a reconciled Father; he daily waits upon Him for the renewal of his strength, that he may be enabled to run with cheerfulness and alacrity in the way of His requirings; and when trials and conflicts are permitted, he does not faint, but remembers with hope the admonition, which speaketh to such as unto children—"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." And when it shall please the Lord

that the trials and conflicts of His servants here below shall terminate, they shall stand before the judgment-seat of Christ without dismay; they shall hear the joyful sound, "Come, ye blessed of my Father:" "Well done, good and faithful servant,.....enter thou into the joy of thy Lord." Then shall they receive the harps of God, and be permitted to sing the song of Moses, the servant of God, and the song of the Lamb, on the banks of deliverance. D. O. was engaged in testimony, and was preciously favoured in supplication and praise.

After meeting we rode to Earlham, and were received in a kind and affectionate manner by J. J. Gurney. Next morning, he had twenty-four of the Friends of Norwich to breakfast, and the order, piety, and hospitality of the household tended to make all the guests, as far as possible, happy and comfortable.

North Walsham.—I adverted to the promise of our Lord, that He would pray the Father to send the Comforter, even the Spirit of truth, which should abide with His disciples for ever, teaching them all things, and bringing all things to their remembrance, whatsoever He had said unto them. This is in agreement with the other promise of our Lord, "Lo, I am with you alway, even unto the end of the world." The teachings of the Holy Spirit are the ground and motive of our silent waiting. By this teaching and bringing to remembrance have I, this morning, been instructed in meditating on that passage of the Lord's prophet where he says—"Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord: for he shall be like the heath in the desert, and shall not see when good cometh..... Blessed is the man that trusteth in the Lord, and whose hope the Lord is: for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." By the expression of making flesh our arm, we are not only to understand that trusting in our fellow-mortals for help and instruction, to which many are prone, greatly to their own hurt, and to the neglect of that talent of grace which has been bestowed upon them, but also the

disposition to trust in ourselves, and our own unaided natural powers. By so doing, many make themselves of the number of the wise and prudent of this world, from whom our Lord declared that the mysteries of the kingdom are hid. But they who truly trust in the Lord are concerned to wait upon Him; they keep near to the Divine source, from whence refreshment and strength are to be derived. These grow in the root, they abide in the living Vine; their branches shoot forth, and in seasons comparable to the year of drought they are not careful. They are near to the fountain of living waters—the inexhaustible treasury: they know that well which springeth up unto everlasting life.

Lammas was also a comfortable meeting. In ministry, the precious love and life were near; and the humble trust was raised that I was rightly guided by the good hand of my God upon me. We have reason to believe that, at one period of life or another, all are in degree favoured with the visitation of redeeming love, but not all in the same manner, at the same time of life, or in an equal degree; hence it is highly important that all should know, or be sensible of, their time of visitation, as our Lord intimated respecting the inhabitants of Jerusalem. They who in sincerity endeavour to draw near unto God, when they feel the convictions of His Spirit, or the touches of His love upon their minds, will be graciously regarded by Him, however weak or unworthy they may feel themselves, but there must be sincerity. Our Lord condescended, when personally on earth, to teach some who had been amongst the vilest of sinners. One of these, we find, was so sensible of His mercy, that she sat at His feet in deep humility, washing them with her tears, and wiping them with the hairs of her head. We find that publicans, sinners, and even harlots, were thus received by Him; they were not only permitted to be in His presence, but to eat at the same table. We also find Him graciously visiting one who was of the rich of this world, and uttering the consolatory language, "This day is salvation come to this house." Another instance of great forbearance and condescension is exhibited in the case of Nicodemus: he came to Jesus, but in an unworthy manner, coming by night, lest he should be seen of men, loving the praise of men more than the praise of God; yet,

as he came in sincerity, though in weakness, with a desire to be instructed, he was graciously received: to him our dear Redeemer taught the important doctrine of regeneration, and, by the record of the conversation, to all succeeding generations. What encouragement do these various instances hold forth to all, however unworthy they may feel themselves, to come to God by Christ, the true and living Way. Those who thus come He will instruct, purify, and strengthen. We read, that in time Nicodemus was thus strengthened to confess Christ before the rulers. "Doth our law judge any man before it hear him, and know what he doeth?" Thus may the language be revived, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom;" only, we must be of the "little flock" of Christ's sincere-hearted followers in the strait and narrow way; then shall we know Him to reign, and His kingdom to come. Let us own Him as our king, lawgiver and judge, love Him, and keep His commandments, and, through His power, we shall reign over our soul's enemies, and be owned by Him in the great day of final account.

Norwich.—J. J. Gurney engaged in prayer, followed by D. Oliver. I was led to speak of the case of Nebuchadnezzar, how, when the language of pride and self-exaltation was in his mouth, the decree went forth that he should be driven from the society of men, and should eat grass like oxen, until seven times passed over him; until he should be brought to know and to acknowledge that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will;" and that "those that walk in pride he is able to abase." This is a remarkable instance of the Divine sovereignty being asserted, and shows how offensive pride is in the Lord's sight, and how unbecoming for any mortal to glory in anything which he may be enabled to effect, not duly considering that the power or ability to do anything good or useful must primarily be derived from God, in whom "we live, and move, and have our being." The Lord cautions us through his prophet, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise

lovingkindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." Nothing can be more detrimental to the growth of true religion than pride, for "God resisteth the proud;" He hideth the mysteries of His kingdom from them. In some cases, this disposition is hard effectually to subdue; great judgments must be brought over it, seven times must pass over it, before it can be brought into true subjection to the will of God. I had also to speak of the seven times, or the changing of dispensations; summer and winter, night and day. The covenant which God made with Noah after the deluge is a remarkable instance of Divine wisdom, and of His tender compassion toward His erring creature, man. By reason of the wickedness of man upon the earth, God was provoked to destroy, by a flood, everything that breathed, except those which were so miraculously preserved with Noah in the ark. But, lest men should be in constant alarm and terror, in cases of long-continued rain, or the occasional rising of waters, the Almighty was pleased to declare, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease;" and He ordained the rainbow, as a token of the immutability of the decree. Now, this was very gracious condescension to His creature, man; and as it is in the kingdom of nature, so is it in that of grace. Those who love and fear God He loves; He may chastise them, He may withdraw His sensible presence from them for a season, but He cannot forget them. When they are tempted to fear that He hath done so; when the language ariseth in their hearts, "Is his mercy clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?" or when the cry ariseth, "O that I were as in months past, as in the days when God preserved me! when his candle shined upon my head, and when, by his light, I walked through darkness;" at times like these let such behold, with the eye of faith, the bow of the unchangeable covenant, which may be seen even through the clouds, and believe that, in the Lord's own time, which is ever the best time, the season or dispensation will be changed; the time will pass over them, and they shall again be visited in mercy. In the meantime, let them bend their way to

the place where true prayer is wont to be made, unto the mountain of myrrh, and to the hill of frankincense—to the place where breathings, prayers, and cries (it may be with tears) may ascend as acceptable incense upon the holy altar of the humble and contrite heart, until the day shall break, and the shadows flee away.

Wisbeach.—Here ability was afforded to labour plainly and tenderly, with much Christian solicitude, for the help of those addressed. I alluded to the plaintive language of the prophet, "Ah, Lord God! they say of me, doth he not speak parables?" This was after he had plainly expostulated with them, but they would scarcely believe that he was in earnest, so averse is human nature to be told the plain, naked truths of religion, as of individual application. Thus the Lord's messengers fare, to this day. Many, who had even been accounted of the number of our Lord's disciples, and who had listened to many of His instructions, were offended when He spoke to them of the absolute necessity of receiving Him into their hearts, under the strong figurative language of eating His flesh, and drinking His blood, explaining that He Himself must become the spiritual nourishment of the souls of true believers. "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me;" and again: "I am the bread of life." It is clear that our Lord meant to describe that nourishment which is essential to the life and spiritual health of the soul; not something which the Christian may either possess or do without, but something which is necessary for his existence as a real Christian. Our Lord declared, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." This passing from death unto life is a change which all must undergo before they can be prepared to enter into or enjoy the Lord's heavenly kingdom. We hear of many, who, through mercy, are thus prepared, by passing through deep baptisms, and painful conflicts, upon a dying bed; but how much easier is it for us now to resign ourselves to endure the purifying baptisms and conflicts needful to prepare us to stand before the Judge of quick and dead, whilst we are favoured with health, and in possession of our mental powers, rather than to defer it until the

pains or sufferings of the body may be as much as can well be endured, without any addition from a wounded conscience. Or, what is inconceivably worse, we may be taken away suddenly, yea, instantaneously, as we know many are. How dreadful would this be if we were not in Christ!

Nottingham.—In this large meeting, Gospel instruction flowed freely, to the tendering of many minds, for which I felt thankful. I revived the caution of our Lord, "I am come to send fire on the earth, and what will I, if it be already kindled?.....Suppose ye that I am come to give peace on earth? I tell you, Nay, but rather division; for from henceforth there shall be five in one house divided, three against two, and two against three," etc. By this He plainly intimated, that His followers should have to endure trials and conflicts from without, as well as from within, and that such should be the tendency of the spread of the Gospel. When the birth of the child Jesus was made known unto the shepherds, the song of the angelic host was, "Glory to God in the highest, and on earth peace, good will toward men." Doubtless this is the ultimate tendency and effect of the Gospel dispensation, but it is not brought about without conflict, struggle, and suffering; the powers of light and darkness contend for the ascendancy, and this both outwardly and inwardly. And as the Jews were disappointed and mortified at the lowly appearance of the blessed Messiah, even so now are many expecting to receive and enjoy the benefits of Christian redemption in a way that will not be realized. Christ came to save His people *from* their sins, and sin is too deeply rooted in the fallen and depraved nature of man, to be removed and overcome without his passing through deep and painful baptisms. When we consider what our dear Redeemer passed through for our sakes, can we suppose that we, the actual offenders, can be delivered from the power and dominion, as well as from the guilt of sin, without actually engaging in the warfare? and can that warfare be anything but a painful one? We are told, that many will seek to enter into the kingdom who shall not be able; and is it not because they do not strive with sufficient earnestness, according to the will of God, and are not willing to part with all that is manifested to be evil? Let us then freely give

ourselves into the Lord's hand, lay aside every weight, every hindrance, and especially that sin, whatever it be, which most easily besets us, and so run with patience the race set before us, looking unto Jesus. The power of truth was in living dominion on this occasion.

Ackworth.—After D. O. had been acceptably engaged in testimony I was again strengthened to labour, I hope, instructively. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." This passage opened in its various points, and was applied with considerable force. Cursed is the man that trusteth in man, either in a fellow-mortal, or in our own wisdom and strength as men; from such the Lord hides the mysteries of His kingdom; He resisteth the proud; therefore, as to deriving any spiritual refreshment from Him, they resemble the heath in the desert, which knoweth not when good cometh, and hence they are dry, barren, and unfruitful. But he whose trust is in the Lord, whose hope is in God, is concerned to wait upon Him; his dependance is upon Him, as the source of every blessing, and by endeavouring to dwell near the fountain, like the tree planted by the waters, his branches shoot forth and spread, and he is ever fruitful. Nor do his faith and trust fail when varied dispensations are allotted to him, for his mind is stayed on God, and his trust is in Him: so that, if for a time the heavens should appear to be shut up, and to be as iron, and the earth as brass, yet he believeth in the mercy of God, and trusteth in His all-sufficiency; he lives near the fountain, his leaf doth not wither, and being careful to walk in the Divine counsel, whatsoever he doeth is blessed and prospers. But the Lord's people, depending upon Him for protection, must ever carefully observe His commandments, and never in their own wisdom walk contrary to His holy counsel. When, by a strong hand, and an outstretched arm, the Lord brought His people Israel out of Egyptian bondage, He kept them in a state of continual dependance upon Himself; He led them by a pillar of cloud by day, and by a pillar of fire by night. Whilst the cloud rested over the door of the tabernacle they were to abide in their encampments, but when the cloud removed, it went before them, and they were to journey onward after it. When they were in straits and dangers, from

want of bread or want of water, being in a desert land, where there was neither seed time nor harvest, they saw not of themselves how the Lord would relieve them, not even in the time of their greatest extremities, until He was pleased to point out the way. He rained manna upon them, giving them bread from heaven; but they were to attend closely to His counsel, by seeking and gathering it daily, except on the Sabbath, to supply them on which they might, on the sixth day, gather sufficient for two days. If they varied from the commandment the blessing was not upon them, and the attempt proved abortive, however it might have been dictated by worldly wisdom. Thus they were only blessed whilst they trusted in the Lord, and made Him their hope. The Lord's care over His believing, obedient children is not less in this day than it was then; yea, He is still more intimately near to them. Then, at times, He caused His glory to be conspicious and observable by their outward senses; now He is in them, individually, by the unction from the Holy One, according to the ancient prophecy, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people; and again: "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." In former ages, the Lord often spake to His people through instruments, and that by parables and dark sayings, by signs, by dreams, and visions of the night, when deep sleep falleth upon men; but now is fulfilled that which our dear Lord told His disciples should come to pass, when He would no more speak to them by parables, but would shew them plainly of the Father. Now the Lord's obedient and sanctified children have sweet communion with Himself in spirit, whereby He plainly instructeth them, unfolding to their understanding even the mysteries of His kingdom, and causing, at seasons, the waters of life and consolation to flow in and through them to their spiritual refreshment and strength.

In supplication, the tendering, melting power of truth was near, in which I was permitted to intercede on behalf of those who are deeply concerned for the promotion of the Lord's work; for the instruction and improvement of the dear children, that in all their conflicts, when they may be bowed low, under the sense of their own insufficiency,

Divine help may be near, and that, when the conflicts and labours of time shall be terminated, their spirits may be permitted to be numbered amongst the "wise" who "shall shine as the brightness of the firmament," and when they who have turned many to righteousness shall shine "as the stars for ever and ever." On behalf of the dear children I had to plead the ancient promise, that the Lord would pour out of His Spirit upon the seed of His people, and His blessing upon their offspring, that the tendering, melting influences thereof might soften their hearts, and prepare them profitably to receive such seed as, in Divine wisdom and goodness, might be sown; and in much contrition and thankfulness I had gratefully to acknowledge the help which, from season to season, has been extended toward us, the Lord's poor, unworthy servants, during this journey, and to ascribe all glory, power, and praise unto Him, to whom, with the Son of His love, it is alone and for ever due.

York.—The public service lay wholly upon D. Oliver, and I thought the hand of his God was upon him. In the afternoon we visited many Friends, one of whom was a young woman, thought to be in consumption. Being left alone with her, in the way of conversation, I had to pour in the wine of consolation, and to strengthen her faith in the power and sufficiency of redeeming love, which I believe to be preciously near to her, though her penitent and afflicted spirit mourns over her past negligence and indifference to Divine things. I hope the Lord will make her like the people who, having long sat in darkness, saw great light, and that full and free redemption will, in due time, be her blessed experience.

Thirsk.—This was our last meeting this journey. Most of the Barrowby Friends met us by invitation, and it proved a good, satisfactory meeting. Though we had painful, laborious service, we had thankfully to witness the power of truth, and its honest testimony to prevail, to the softening and humbling of the minds of some present. I was first engaged. "Mark the perfect man, and behold the upright, for the end of that man is peace." If we observe the righteous, in their passage through this vale of tears, we may often see them under suffering, and enduring many privations; even hunger, nakedness, and persecutions have often been the lot of such, from without,

and deep baptisms and conflicts of spirit from within. Some of them are at times "baptized for the dead;" thus fulfilling, in their own bodies, that which is behind of the afflictions of Christ for His body's sake, which is the church. Even when they assemble with their friends, to wait upon and worship God, how often do they feel as if there were a stone upon the well's mouth, preventing their access to the waters of Divine consolation, or a cloud veiling the light of God's countenance from them; the burden of the withered, the dying, and the dead members rests as a heavy and oppressive load upon their spirits. It was the consideration of such things, awaiting the Christian traveller, that led the Apostle Paul to say, "If in this life only we have hope in Christ, we are of all men most miserable," though it appears that when he made this declaration, he had especial reference to the integrity of the Christian faith, in the doctrine of the resurrection, as the precursor of eternal glory, of which doctrine the resurrection of Christ was a seal or token, but which some in that day were attempting to overthrow. Therefore, as the primitive church had received the doctrine that there shall be a resurrection, both of the just and of the unjust, that "all that are in the graves shall hear" the voice of the Son of God, "and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," if they were mistaken in this important article of faith, whilst enduring manifold tribulations and persecutions, then indeed they would be, "of all men, most miserable." But whatever may be permitted to the Lord's upright-hearted children in this life, let us mark well their end. It may not fall to our lot personally to witness the closing scenes of many of them, but we have an abundance of well-authenticated records to prove that their end is indeed peace; that to many the consolations of true religion, and the lively hope of a glorious immortality have so abounded, that they have longed "to depart and to be with Christ." On the contrary, in the case of the mere formal or hypocritical professor, the negligent and lukewarm, as well as the ungodly and sinners of a more gross character, when their end approaches, if their day of visitation is not quite over, they are filled with pain and remorse, and often with terror and alarm. Some

resemble the inhabitants of Jerusalem in the day of the overthrow of their city, even as our Lord foretold of them; having slighted the day of their visitation, the things which belonged to their peace were finally hid from their eyes. If we choose our own ways, the Lord will choose our delusions. Thus some suffer the god of this world to blind their eyes, until they are overtaken by calamity, in such a way that they cannot escape; and though they should call on the rocks to fall on them, and the hills to cover them; though they would then even prefer annihilation to meeting Christ at His judgment-seat, it would all be in vain. Nothing will remain to them at such a time "but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" of our God. D. O. laboured long and with good effect; after which, I supplicated that the Divine blessing might rest upon this opportunity.

In taking a retrospective view of this journey, we have cause thankfully to acknowledge the help and strength which have been mercifully afforded to labour honestly, and at times fervently, in the Lord's work and service.

In reference to the state of the Society, I am confirmed in the sentiment, that in the parts we have visited in this journey, considerable improvement has taken place compared with a period sixteen years ago. There is more dependance on, and adherence to, our fundamental principles—more living obedience to the Divine word, by the power of which we were first gathered as a Society, by which we have been kept alive, fed, and sustained, and by which alone we can be preserved a people to the Lord's praise, so as to receive the end of our faith, even the salvation of our souls. Amen.

We were favoured to reach home well, on the 9th of 7th month, 1825, having been out four months and six days, and travelled two thousand two hundred and fifty-two miles.

JOURNEY

WITH DANIEL OLIVER, OF NEWCASTLE,

IN LANCASHIRE, CHESHIRE, WALES, SHROPSHIRE, HEREFORD, WORCESTER, NORTHAMPTON, HERTFORD, LEICESTER, AND DERBYSHIRE, AND THE WESTERN PART OF YORKSHIRE, FROM THE 9TH OF 3RD MONTH, TO THE 2ND OF 7TH MONTH, 1827.

IN consequence of a heavy fall of snow, we found travelling very laborious, for the first two days. We proceeded direct into Lancashire by Staindrop, Bowes, Sedbergh, etc.

In leaving my family and social connexions on this occasion, I was sensible of having left many comforts, as well as many cares; but as we rode along, I was well satisfied that I was endeavouring to move under Divine direction, and much precious consolation was mercifully afforded me. The preservation of my family was a subject of very tender and earnest desire and prayer; the more so, on account of a dangerous defection of moral and religious principle having lately manifested itself amongst a few of our young men Friends, who, in meeting for reading and conversation, have suffered dangerous opinions, as to the first principles of religion, to be insinuated amongst them. Having seen the deplorable effects of this spirit, in the course of my labours amongst them, before leaving home, it tended to awaken an intense degree of solicitude that my endeared children might be favoured to escape such contaminating influences, which I observed to be so powerfully at work in the minds of some of these,

under the specious mask of an impartial inquiry after truth. Thus there has been insinuated into their minds the most dangerous species of poison, operating, almost imperceptibly to themselves, but known by its influence, in first producing a doubt of the soundness of their past instruction and experience; next, a disrelish for Divine revelation, both immediate and through the Holy Scriptures, and so, by degrees, have been destroyed those hopes, and that humble trust and confidence which are the result of the right reception, in simplicity and godly sincerity, of the great doctrines of the Christian dispensation for the salvation of fallen man. I trust my dear children will be watched over for good.

Brigflatts.—First-day morning. Though the day was extremely wet, about fifty persons assembled, I suppose only about a fourth of whom were members. I endeavoured to describe the origin of our custom of sitting down in silence when assembled for the purpose of Divine worship, which was a conviction, in the minds of our predecessors, that the influence of the Holy Spirit might be perceptibly known upon the mind of the humble, waiting, dependant Christian; and though, in former times, the doctrine was much disputed by many, yet it is evident that amongst the professors of the Christian name in the present day, many individuals are prepared, by experience, to assent to the truth of this important doctrine, and we have cause to hope that the number of such is on the increase. The Psalmist had great experience of the benefit of thus waiting upon God. "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." The Lord hears the most secret breathing of the pious soul in living desires towards Him, and this is acceptable prayer; but He cannot hear him who does not thus pray or cry. There is, indeed, at times, a state experienced which cannot utter words, but only wait and trust; they who feel thus are permitted, for a time, to dwell as in a dry and thirsty land, where no water is; the tongue fails for thirst, and is ready to cleave as to the roof of the mouth; these cannot cry, yet the exercise of their souls is known and mercifully regarded by Him who seeth in secret. The various parts of

the path of self-denial and cross-bearing, and the general course of Christian redemption, were a little spoken of; after which, I bent the knee in reverent supplication.

Lancaster Monthly Meeting.—This proved a solemn, precious season. I was afraid of my voice failing me, the house being large; but, beginning in a low key, and being watchful, I was helped beyond my expectation. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." My concern was principally to point to the benefit of steadily fixing our attention and hopes on the eternal recompense of reward, and the many great and precious promises which, in various ages, have been made to the Lord's dedicated children. The true Christian must walk by faith, not by sight, and this is often a deeply humiliating path, perhaps the more so to those upon whom has been conferred a large share of the Lord's temporal and intellectual gifts: for these to attend to the gentle and secret intimations of the still small voice within them, when human sense and reason beckon them another way, is sometimes much in the cross to the natural will, and they have need to remember the good things which the Lord has in store for those who love and fear Him, for those who have respect to the eternal recompense of the reward. It was this which encouraged Moses, when he was instructed and strengthened, to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season. He esteemed the reproach of Christ, by whose Spirit he was influenced, and in whose coming he believed, greater riches than the treasures of Egypt. Here was a lively instance of self-denial, and of the walk of faith. Thus, to this day, they who believe in God may reverently rely upon Him for the supply of all their real necessities; let them seek first the kingdom of God, and the righteousness thereof—that crown of righteousness, which is laid up in store for the Lord's believing and obedient children, and they may rely upon the promise, that all things, of which they have need, will be added. A precious, solemn feeling was over us during this sitting.

On our way to Preston we halted at Calder Bridge. A meeting has lately been established here, a branch from Wyersdale meeting.

About ten or twelve persons usually attend, some of whom appear to be under convincement of our religious principles.

Preston.—The blessings pronounced by our Lord opened to my view, as clearly descriptive of that which constitutes the Christian character. The poor in spirit, the meek, the pure in heart, the merciful, they who hunger and thirst after righteousness; it is to such as these that the precious promises of the Gospel appertain: it is useful, honestly and conscientiously to examine how far we have these characteristics. I stood up in weakness and fear, but the pure, living spring of right ministry was, I trust, in degree, preciously opened. Prayer was offered for various classes, especially for the poor in spirit, that He, who promised to His wrestling seed that He would be as the dew unto Israel, might, in seasons when the free descending of celestial rain may be withheld, yet graciously condescend to permit a gentle distillation of heavenly dew upon their spirits, and be a Father to the fatherless children.

Thus, though I left my home under more than ordinary trial of faith, I am satisfied that my movement is owned of Him who alone can add a blessing upon any earthly enjoyments. We have cause to be thankful for the help already afforded; and I humbly trust that my dear family will be under the Lord's fatherly care and protection; and as a dear friend, lately deceased, prayed for her own family, a little before her death, "that as much of the fatness of the earth may be afforded to my children as an all-seeing God knows may be eventually for their benefit, and no more." I have received a few lines from my son Isaac, which I felt very precious, being persuaded that his mind is deeply turned towards the wisdom of laying his foundation upon that Rock against which the gates of hell, and all the powers of the enemy, cannot prevail: he will assuredly find the fear of the Lord to be a fountain of life, preserving from the snares of death.

Manchester Quarterly Meeting.—This is indeed a large and influential body of Friends. I stood up in weakness and fear, but a little faith was mercifully afforded, and a precious degree of the authority and dominion of truth was prevalent. I endeavoured to turn the attention of Friends to the too great similarity between our

Society, in some places, at least, as regards many professing with us, to the dry bones in the valley, which the prophet beheld in the visions of light, especially if we contrast the state of these with that life, love, power, and zeal which a large proportion of our early Friends evidently enjoyed. Yet, surely we have good reason to believe that "the Lord's hand is not shortened, that it cannot save; neither is his ear heavy, that it cannot hear." Fifteen persons have been admitted by convincement. The morning meeting was a season of favour, in which Divine power was extended for the help of two poor, unworthy instruments, to the tendering of the hearts of many present. The afternoon meeting was well attended. D. O. laboured acceptably in testimony, and I was drawn forth in supplication for a variety of states. It was a day of important service to us.

We were much interested in visiting many of the Friends of Manchester. My cousin, Isaac Stephenson, read us an account of a son of ————, of ————, who had travelled much in foreign countries, chiefly with a view of acquiring a knowledge of different languages, of which it is said he studied twenty. In his memoranda, written at sea, with a prospect of dying in a foreign land, he deplores the course of life he had adopted, and the sentiments and dispositions which he had unwisely indulged, until, according to his own account, he doubted or disbelieved all religion. But, for the consolation of his afflicted relatives, he records, that it had pleased Almighty Goodness to break in upon his benighted soul, with such a full blaze of light, as had dispelled his doubts, and, by successive heart-tendering visitations, had given him thankfully to believe that the arms of unutterable Mercy were open to receive him. He deeply deplored having left the bosom of the Society and of his friends, except inasmuch as he had then to believe that his doing so had been overruled, eventually, for his good.

West Houghton.—We had a refreshing season together, when the declaration was revived—"The heaven is my throne, and the earth is my footstool,.....but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." I trust that this, with other encouragement, tended to the comfort and edification of those who were present. May all glory, honour, and

power be ascribed unto Him who putteth forth His servants, and goeth before them.

Langtree.—I felt that the plaintive language of the Lord's ministers may well be like that of the prophet, "Who hath believed our report, and to whom is the arm of the Lord revealed?" Those who, from time to time, reject the Lord's gracious offers of love and mercy, and yet cry out for more instruction, too much resemble those of whom our Lord spoke in the parable—"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." It is unto him that hath, or who has improved the talents already entrusted to him, that more shall be given, and he shall have abundance; but from those who are disobedient or negligent, even that light or grace which they have may be taken away.

Ashton.—I revived the language of David, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." We must not walk in the counsel, or adopt the policy and maxims of the ungodly, in any of our actions. In our intercourse with the world, or with worldly-minded men, we must not take pleasure in their company, or make them our familiar associates, but must bear our testimony against sinful practices as opportunity presents, and when we have strength for the service, we should warn and admonish them against their evil ways: even the common concerns of life might present opportunities for this were we sufficiently alive in our spirits, and watchful to embrace them. "The seat of the scornful" is utterly unfit for the Christian; it implies pride in ourselves, and an improper contempt of others. With respect to the character which David describes, in contrast with the above, "His delight is in the law of the Lord, and in his law doth he meditate day and night," many feel their entire inability for such an employment. Man, in his unregenerate state, is at enmity with God, he is not subject to God's righteous law, therefore he cannot delight to meditate therein. But let all quickened minds, in whom sincere desires after God are raised, endeavour not to be discouraged by their occasional inability to meditate in His law, or to fix the attention of their minds upon spiritual subjects; let them seek God, and wait upon Him,

endeavouring to set their affections on things above, seeking those "bags which wax not old, a treasure in the heavens that faileth not." Where their treasure is, thither their heart and thoughts will assuredly follow, until, as they yield willing obedience to the Lord's requirings, it will even be their delight to meditate in His holy law.

Thus has terminated this arduous week's work, in which we have had eleven meetings, besides those at Manchester. Surely we have had abundant cause to acknowledge the Lord's goodness in sustaining and assisting, in heights and in depths, His two poor, weak instruments, and in granting us strength to advocate His precious cause from day to day, I reverently trust, to the honour, praise, and glory of His own holy name. I wish thankfully to commemorate the Lord's goodness, for the encouragement of all who may read these lines, and who may be interested in the progress of the Lord's work upon the earth.

Liverpool.—The subject which presented was that of the constant succession of changes which take place in the human family, and the instructive lesson which these changes inculcate. "One generation passeth away, and another generation cometh; but the earth abideth for ever" (or continually). Man was formed for a purpose of the great Creator's glory. Let us individually consider how far we are answering this great, and, at the same time, very gracious intention. In our Society it may well be queried, "The fathers, where are they, and the prophets, do they live for ever?" The elder rank of the present race will soon pass away, another generation must succeed; are those next in rank rightly prepared to fill their places? We shall be individually responsible for the deeds done in the body, and amongst these deeds, few are of deeper importance than the exercise of that influence which each individual amongst us possesses over others—there are few, indeed, but who possess some influence. To parents and heads of families, especially, is an important post assigned; they may be instruments in turning the feet of their tender charge either into the paths of peace and safety, or into those of error and danger. Pious parents do not always see the desire of their souls granted, as it respects all their offspring; there are cases in which they are deeply wounded by the misconduct of those

for whom they have laboured, and over whom they have watched; yet such parents may be consoled by the consciousness of having honestly endeavoured to perform their duty. It is, however, a ground of much encouragement to reflect that of those who turn out well, a large proportion are the offspring of religious and discreet parents. Hence we see the great importance of parents being watchful and faithful, that, in the great day of final account, when they shall be summoned to appear at the awful tribunal of God, who will judge the secrets of men by Jesus Christ, whom He hath ordained the Judge of quick and dead, they may be able to say, "Behold I, and the children which God hath given me!"

But it is not only parents, and heads of families, who should ponder well these things. Young persons often possess considerable influence, either to promote or to retard the religious improvement of those with whom they have intercourse. They may admonish, by a timely and seasonable hint, against the seductions of vice or of vicious companions, and may often do it more successfully than their elder brethren: or they may themselves, under the influence of the god of this world, the enemy of souls, become instrumental in enticing others into the paths of vice or of sin. Seeing, therefore, that for such actions we must each give an account, how awful is the subject of our individual responsibility! In the afternoon, near the close of the meeting, my mind became deeply exercised, and I was led to bend the knee in supplication for the aged, for the youth, and for ourselves. A precious solemnity awaited. We had much interesting, social intercourse with many Friends at Liverpool, including a large company invited to meet us. Here we received a variety of American and other intelligence, connected with the state of our Society.

Rochdale.—When riding into this town, a few days ago, my mind was powerfully impressed with an apprehension that it would be right for us to have a public meeting: it dwelt with me day after day, and, on naming it to D. O., we concluded that it was safest to yield ourselves to the service. The evening was fixed, and notice given: the day proved very wet, but it was thought about one hundred and eighty persons assembled. My mind was preserved calm and peaceful, and way opened for extensive communication on a variety

of important subjects. The saying of the Apostle came before me, "We are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Worship, if it is acceptable to God, must (as said our Lord) be performed in spirit and in truth, in the life, and in the sincerity and integrity of our hearts; with this, a true self-abasement, and, at the same time, a confidence in the sufficiency of Divine power and mercy must accompany. We must have no confidence in the flesh if we would be permitted to experience ability, through the operation of Divine power in our redemption, to rejoice in Christ Jesus: all this must be inward and experimental, not merely nominal. "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward, in the flesh." Circumcision was the appointed seal of the covenant which God made with Abraham, after he had obeyed the Divine call in leaving his kindred and the land of his nativity, which was becoming polluted with idolatrous customs. Abraham walked by faith, going forth at the Divine command, not knowing whither he went; and for his faithfulness, dedication, and obedience, in serving God diligently, and his carefulness, wherever he had pitched his tent, to set up an altar and to call upon the name of the Lord; for this steady course of faith and corresponding works, he received great and precious promises, viz., that his seed should inherit the land of Canaan, where he was then only a sojourner; that he should be the father of many nations; but, above all, that in him, and in his seed, all nations should be blessed. Circumcision was the outward seal of this covenant, the pledge of the dedication of Abraham, and of his confidence in the faithfulness of God, and in the all-sufficiency of His power, though the appointed heir was not yet born. By the birth of our Lord Jesus Christ at Bethlehem, and His circumcision on the eighth day, the glorious promise was minutely verified.

As Abraham, in the obedience of faith, was brought into a holy covenant with God, so must we individually. If it was the Jew inwardly, and the circumcision of the heart, that God regarded in the Apostle's days, so is it the life of faith in the Lord Jesus Christ,

and in the teachings and government of His Spirit, and in His manifestation in the flesh, and death upon the cross for our sakes, by which we must seek to stand accepted of God in the present day. We must be partakers in the covenant of light and life, through Christ Jesus, the promised Seed, and must yield simple and true obedience to the revealed will of God, in whatever way He may please to manifest it to us as our duty. "The grace of God, that bringeth salvation, hath appeared to all men," but the Lord reveals or makes known His will in a variety of ways; to children, frequently, through the medium of enlightened parents; to the ignorant and uninstructed amongst the community at large, He does it in degree, by the reflected light of the example and circumspect lives of His children, which, to some extent, pervades the mass of the people, by a silent yet efficacious operation; also, by the revelation of His will and works, through the medium of the Scriptures, which holy men of old wrote as they were moved by the Holy Ghost, and which have been wonderfully and mercifully preserved, through many successive ages, for our instruction, and which ought to be highly prized and diligently read, both individually and in families. It would be very likely to tend to the improvement of professing Christians, of all denominations, if the daily, devotional reading of these were to become general, and still more so, were the very frequent meditative reading of them the practice of every individual. As the crown and confirmation of all these means, provided for the help and recovery of man from the fall, is added that inward appearance of the grace and good Spirit of God, already alluded to, which bringeth salvation, "teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." This is the seal of the New Covenant dispensation, the law written on the heart, spoken of by the prophet Jeremiah, and described by Ezekiel, as written on the heart of flesh. This is the Spirit of Christ, our holy Redeemer, which is poured out upon mankind in these glorious Gospel days, and which never contradicts, but where faithfully obeyed, confirms, establishes, and makes manifest the written or outward revelation. It is this which opens the understanding, purifies the

heart, and gives life and efficacy to every other means of grace, carrying home to the conscience the labours of the Lord's rightly called and faithful messengers and ministers.

Stockport.—It is said, that "He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease;" yet a time may come when it will be seen that the life of these little, trembling ones amongst the Lord's children is not madness, nor will their end be without honour, and then it will be more easy to "discern between the righteous and the wicked, between him that serveth God, and him that serveth him not."

Macclesfield.—D. O. had a feeling testimony to deliver in this meeting; after which, my mind was attracted towards an unconcerned state. It is said that indolence, or the love of ease, is that disposition which most universally prevails amongst mankind, and notwithstanding the many exceptions, I apprehend, on a close scrutiny, the opinion will be found nearly correct. There can be no doubt but that the love of ease, the dread of conflict, is that which produces so much lukewarmness in spiritual concerns amongst us; but the danger of such a state will be apparent when we duly consider the solemn assurances, in the Holy Scriptures, of a great day of final account. The Apostle, speaking of that day, says, "The dead in Christ shall rise first;" and in another Epistle we are told that "we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Our Lord describes this scene in very awful characters. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred and ye gave me meat: I was thirsty, and ye gave me drink." "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared

for the devil and his angels;" reminding them of their neglect of the great duties of charity and piety; of their want of love to God, and of love to men. Then it is declared that in that great and awful day, "These shall go away into everlasting punishment; but the righteous into life eternal." Let us therefore endeavour duly to consider the import of that word, "eternal," the fathomless idea, the state irrevocable, unchangeable, in view of which all the engagements and enjoyments of time sink in comparative importance. How utterly unbecoming therefore it is, for a mind that has once been awakened, to give way to indolence and lukewarmness. These solemn considerations ought to stimulate us to use all diligence to make our calling and election sure; to strive earnestly to enter in at the strait gate; yea, to fight manfully with our soul's enemies, under the banner of the Lamb, our unconquered Captain.

Nantwich.—The case of the prophet Daniel and his three companions was revived. How careful were they to observe inviolably the law of the Lord their God! how they requested that they might not be required to defile themselves with the king's meat, which was not prepared agreeably to the Mosaic law, but chose rather to live on pulse, the simplest of food, and thus walking in the fear of God, they grew in His favour, and were filled with wisdom. And when that terrible trial of their constancy was permitted to befall them, by the setting up of the golden image by the mighty king Nebuchadnezzar, they kept steadfastly in the fear of God, and could not be prevailed on to disobey His holy command, "Thou shalt worship the Lord thy God, and him only shalt thou serve:" and notwithstanding the king's threats that they should be cast into the burning, fiery furnace (one of the most terrible of punishments), they stood fast in their holy resolution, trusting in God, and confiding in His mercy and power, answering the king wisely, but firmly. When the cruel decree was executed, the proud king was filled with astonishment, on beholding four men loose in the midst of the burning fiery furnace, and on observing that the form of the fourth was like the Son of God. Thus miraculously were they delivered from the fierce wrath of the impious king, and by their integrity and faithfulness, were made eminently instrumental in promoting the glory of Jehovah. Is not the spirit of

this world often erecting some splendid image, something to which it would have us bow? How many are brought into bondage in this way, and made to yield to the maxims and customs of corrupt men! But let the Lord's children remain faithful to the revealed law of their God, to the manifestations of His will. One of our early writers, Isaac Pennington, instructively explains that stubbornness and unbendingness with which Friends in his day were charged, on account of their steadfast adherence to the manifestation of the word of Divine life revealed in their hearts. He shews how, though they were stiff and unbending as regarded that which was evil and sinful, they were tender and flexible towards the least appearance of good. Thus he says, "The tender one cannot bow, the flexible one cannot bend."

Chester.—After D. O had been engaged in this little meeting, consisting principally of one family, and a few of their serious neighbours, I revived the prophecy of Jacob, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." This is considered a remarkable prediction of the time when Christ should be made manifest in the flesh, and to which no other events on record so correctly correspond. "The gathering of the people" is not to be to the teachings of any man, but to those of God and of Christ. Under the former dispensations, the Lord Himself was ever eminently the teacher of His people. "I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go;" and it is not to be believed that He is less the teacher of His people, under this glorious Gospel dispensation. Christ was eminently the light of the world whilst He was in the world; but before His manifestation in the flesh, He was the living, eternal Word of God. "In him was life, and the life was the light of men." But, as He promised His disciples, He is come by His Spirit a second time without sin unto salvation; "He is with you," saith He, "and shall be in you." By His grace and good Spirit He appears unto all men; but how does He appear? Is it not in the consciences of sinners, by convicting them of evil, and by refining and purifying as with fire those who yield to His convictions, and willingly take His

yoke upon them? He is in these as a fuller with soap, and baptizeth them as with the Holy Ghost and with the fire of His righteous indignation revealed against sin; "for our God is a consuming fire." Under the Lord's constraining influence, I had to supplicate for a variety of conditions.

Ruthven, in Wales.—There is but one member of our Society here, but her brother's mind has been touched as with the live coal, and he has applied for membership. With these and a few others we had a precious little meeting. We were both engaged in ministry, and the current of life, meeting with little obstruction, flowed freely. I explained some of the doctrines of the Gospel, of which I was favoured with a lucid view.

Tyddyn-y-Gareg.—Here are only four aged women, who are members, but one who is not a member attends the meeting, and we sat down in her house, as the meeting-house is two miles distant. The chief service fell on D. O., and I had to encourage them in a pious trust in God for the supply of all their necessities, both spiritual and temporal. This was the case with David, and he experienced great vicissitudes. "The Lord is my shepherd; I shall not want." Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." "The Lord is the strength of my life, of whom shall I be afraid?" These few Friends seldom meet altogether: only one of the members can speak English.

Shrewsbury.—My way felt closed for some time, but I was at length led to revive the language addressed to the Jews by the man who had been blind from his birth, whose eyes the Lord had opened. "I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?" This is applicable to too many amongst us, who willingly hear the poor ministers declare what the Lord hath done for their souls, and will even bear to have their own states spoken to in the way of close admonition, but they nevertheless maintain their resolution to pursue their former course of life. On one occasion, our Lord pointed out that which is to be received as the great commandment of the law—"Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,

and with all thy strength. This is the first commandment, and the second is like, namely this, Thou shalt love thy neighbour as thyself." When such as I have described hear God's holy law thus declared, they are secretly resolved not to obey; indeed, they cannot truly obey, until they yield to the operation of the Lord's quickening power, or as this power is graciously offered, for all have their day of merciful visitation. In the afternoon, silence seemed my duty, being the first time since leaving home that I have been entirely excused from expression. In the evening, we went to Barnard Dickinson's, Coalbrookdale, where it felt consoling to be, and we enjoyed our visit to our friends.

New Dale.—I sought to encourage such as were sensible that they had wandered far from their Heavenly Father's house, but who were sincerely desirous of returning. It is said that there is more joy in heaven in the presence of the angels of God, over one sinner that repenteth, than over ninety and nine just persons who have no need of repentance. This conveys a very consolatory idea to the truly penitent soul. When such sincerely turn their faces towards their Father's house, so great are His forbearance and compassion, that, as is represented in the parable, He goeth forth to meet them. Thus it may be that some of these, however deep their depression and discouragement, are nearer their Heavenly Father's presence than they are aware of. But in the spiritual travels of many of the Lord's visited children, from Egypt to the heavenly Canaan, the saints' rest, they are liable to be torn as by the briars and thorns of the wilderness; they have often to go heavily and mournfully on their way, for want of faith and obedience, being convicted of not having freely surrendered themselves into the Lord's hand, and confided in Him. When this is attained, they are permitted to taste, and at times freely to drink of the streams of Divine consolation. Then it is that wisdom's ways are ways of pleasantness, and all her paths are peace.

Coalbrookdale.—The words of our Lord came before me, when the seventy disciples, whom He had sent forth to preach the Gospel, returned with the account of their success. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from

the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." The different manner in which these two states are treated, in the Divine economy, was attempted to be illustrated. I was also led to speak of the dangerous state of those who have known the precious visitations of Divine grace, but who, through disobedience, are falling little by little, until the light that was in them becomes darkness; they then become as twice dead, plucked up by the roots, whose end is to be burned. Such as these were faithfully warned, and admonished to self-abasement before God; to diligence, humility, and zeal. I also spoke of the baptismal dispensations which those must endure who are under preparation for the Lord's service, and they were urged to an entire surrender of themselves into the Lord's purifying and reforming hand.

D. O. inclining to attend the monthly meeting at Coalbrookdale, I concluded to proceed to Worcester, to visit my daughter Rachael Pumphrey, and meet him afterwards. In riding to Worcester, on the coach top, I was led sweetly to meditate on our past service, which afforded a comfortable retrospect, and the streams of Divine consolation flowed through my soul with a full and very precious current, for which I felt truly thankful, as an evidence of the approbation of the Shepherd of Israel and Bishop of souls. On reaching Worcester, I found my beloved daughter (lately married to Thomas Pumphrey) as comfortable and happy as I could desire to see her, which I felt to be an additional claim for my grateful acknowledgment to the Father and Fountain of all our mercies, both spiritual and temporal.

Leominster.—The subject which came before me was the danger of falling into a species of idolatry. That in which we trust for affording our best and highest enjoyment, becomes, in a certain sense, our idol, if it be anything short of the Eternal Arm. Some trust in riches, some in the spirit of trade and commerce, whilst others idolize their intellectual capacities and attainments. Some indulge in personal vanity, and the adornment of the person; but whichever of these, or whatever else of a sublunary nature we place our chief affections upon, or look to for our greatest happiness, to

the neglect and alienation of the heart from Him who is the supreme fountain of every blessing, and the giver of every good and perfect gift, we thus idolize, rest, and trust in the gift, to the dishonour of the Giver, our Almighty and beneficent Creator. The Apostle expressly calls covetousness idolatry, and doubtless many of the pursuits and contrivances of man may become liable to the same condemnation. Even in religion a dangerous idol presents itself, in what is often and not improperly denominated, the rags of self-righteousness. All these objects of misplaced trust and confidence will fail us in the end, and we shall find that nothing can truly satisfy the longings of the immortal soul but the immortal God.

> "'Tis immortality, 'tis this alone,
> Amidst life's pains, abasements, emptiness,
> The soul can comfort, elevate, and fill."

This subject afforded me a copious field for instructive labour, and the living power of truth rose into a precious degree of true dominion.

Pales.—Endeavouring to abide close in the true power and authority, I was favoured, through mercy, to feel the current of Gospel ministry gradually gain strength, and was helped through the service, I trust, to the comfort of the living members. I revived the words of Christ, "I, if I be lifted up from the earth, will draw all men unto me." By this He signified to His disciples the kind of death He should suffer, and by it we are pointed to the way of cross-bearing and self-denial as the alone way to have a saving interest in Him, or to become of the number of His true disciples. This prepared the way for reference to a variety of subjects connected with doctrine and practice.

Previously to arriving at this secluded spot, we had both been looking towards an invitation to the inhabitants. Though we are advanced twenty miles into South Wales, the English language is still generally spoken. After conferring with Thomas Rogers, we had notice given for a public meeting at five o'clock. Some of their members live widely apart. In a little time after we had entered the meeting-house it became crowded, with a large number outside the windows. Some thought there were four hundred present, which is a great number for this thinly-peopled country, but great eagerness

is evinced to attend Friends' meetings, and we thought many were truly serious. We were favoured with a covering of precious solemnity, and, notwithstanding so many had to stand, great stillness and order were maintained. On rising to speak, I was soon sensible of the inadequacy of my voice for such service, yet I trust that He, who formed the organs of speech, was near for my help. "Be still and know that I am God; I will be exalted among the heathen, I will be exalted in the earth." This language, uttered by the Most High God, through the mouth of His ancient servant, conveys both instruction and warning; it teaches that the true knowledge of God is best attained in stillness, in the silence of the flesh and of all that is of the creature. Were the professors of the Christian name, both when they assemble for the worship of God, and in their seasons of secret retirement before Him, to be more in the practice of obeying this injunction, "Be still," they would be more likely to attain to the true knowledge of God, and would sometimes be owned as was Nathaniel, when he was seen under the fig-tree. The prayers which many utter, in the course of their devotional engagements, whether with or without a set form, there is full reason to believe, do not meet with Divine acceptance, unless accompanied with a willingness to have the heart cleansed, and brought into a state of conformity to the Divine will. It is well for all seriously to remember that the prayers of the wicked, as well as their sacrifices, are declared to be an abomination to the Lord. They, who would acceptably approach the throne of grace must, like David, be concerned to wash their hands in innocency. We find that even the sacrifices enjoined by the law of Moses, with the keeping of the feasts, sabbaths, and new moons, were alike regarded as an abomination to the Lord when they ceased to be offerings in righteousness, seasoned with the salt of the Covenant. And when the hearts and affections of the offerers were departed from the living God, He declared, that instead of being of pleasant savour unto Him, they were become offensive, even as smoke in the nostrils, an expression denoting great disgust. The other portion of the text was also instructively opened, "I will be exalted among the heathen, I will be exalted in the earth." This denotes a fixed determination in the holy God to assert and maintain His own sovereignty. There

can be no doubt but that the inhabitants of this island were at one time generally heathens, as well as those of most other countries. "In Adam all die;" all die, as to the life of God in the soul, until He is pleased to visit them by His quickening grace, through the life-giving word. When the descendants of Noah became scattered, after the flood, and their foolish Babel project, over the face of the whole earth, they quickly became corrupted, and (as the Apostle said) "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened:" wherefore "God gave them over to a reprobate mind, to do those things which are not convenient." In this island we are now called Christians, but it is well for all deeply to consider how far they are redeemed from the heathenish nature, for God "will be exalted." Such as are living in the daily breach of the Lord's commandments are not influenced by the fear of Him who is the dread of nations, before whom all nations are said to be but "as a drop of a bucket, and are counted as the small dust of the balance." These are yet in the heathenish nature, and sooner or later God will be exalted over all of them. They cannot rightly and acceptably pray until they, in their hearts, turn to God in true repentance, for while they are in subjection to him who rules in the hearts of the children of disobedience, they cannot call God Father. He is indeed Father to all by creation, but if Christians in truth, if really Christ's disciples and followers, we shall know God to be our Father by the Spirit of adoption. His servants we are to whom we obey, whether of sin unto death, or of obedience unto righteousness: to whom we yield ourselves servants to obey, his servants we are; his children we are of whose nature we partake, and under whose government we live, as our Lord said to the Jews, "Ye are of your father the devil, and the lusts of your father ye will do." How can such as these pray "Our Father which art in heaven, hallowed be thy name," when they have never become His children, by yielding to the quickening influence of His Spirit? If they do not walk in His fear, they do not hallow His holy name. Thus was I largely drawn forth to declare the counsel of God, and the truths of the Gospel, and I do trust that the powerful, convicting influence of the Lord's own Holy Spirit, carried

the truth to many hearts. May a permanent blessing attend it, is the breathing and prayer of my spirit!

Brecon.—The general or half-yearly meeting was held here in a spacious room, at the "Castle Inn," when there were about eighty or ninety Friends present, and a few strangers. The meeting was a good one, and it was said by some to be a time of fresh visitation. Several Friends were engaged in ministry; after which, I revived the declaration of the Psalmist, "The Lord loveth the gates of Zion more than all the dwellings of Jacob;" "whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." A sense of the love of God is often given to us in these, the larger or more general assemblies of our religious Society; they have been eminently blessed to many of us. How often, on these occasions, do we experience the streams of life to flow as from the Lord's refreshing presence, in the lively sense of which, many have been enabled to enter renewedly into covenant with the Lord, even as Jacob, when he poured oil upon the pillar, making his humble requests, and calling on the name of the Lord. Thus has many a poor, mournful pilgrim been comforted at such seasons. Many have thus derived encouragement who often feel that true spiritual refreshment is hard to obtain, in their little meetings at home, where they have either to endure those trials of faith and patience designed for their own justification, or to sympathize with the seed of the kingdom, under oppression in the minds of others. Thus the Apostle speaks of some who are as spots in their feasts of charity, or (as saith the prophet) whose sin is "written with a pen of iron, and with the point of a diamond; it is graven upon the table of their heart, and upon the horns of" the "altars." I had to sound forth an awful warning to some of this class.

A proposal was made in the meeting for discipline that this half-yearly meeting of Wales should be united to Herefordshire and Worcestershire quarterly meeting. A Friend proposed that North Wales only should be so joined, and that South Wales should be united to Bristol and Somersetshire. The former proposal, introduced by Barnard Dickinson, was eventually carried into effect. In the course of the discussion, I stated some of the objections to the plan, which

presented to my mind, viz., that in early times, Friends not only held general periodical meetings for edification and instruction, but had also their monthly and quarterly meetings, which were chiefly representative assemblies consisting of the principal members, who, in these meetings, took the care and management of the discipline. The members generally, or those less grown in the truth, were not expected to attend, except by invitation. Of later time, these two objects have been blended, by the manner in which monthly and quarterly meetings are now constituted and held. It is evident that the larger the geographical boundaries which constitute monthly or quarterly meetings, the better the discipline (so far as the business of those meetings is concerned) may be expected to be conducted, as there is likely to be a larger number of well-qualified Friends present. But the other object, the religious instruction and edification of the members at large, and especially of the youth, will lose almost in the same proportion, as it will be likely to be enjoyed by a smaller proportion of the whole body, on account of the increased distance of their respective habitations from the places where the meetings must be held: the larger number, in such cases, will be precluded attending. Thus, in the case of the junction now before the meeting, the Friends of South Wales will have further to travel than at present, whilst those in North Wales and Shropshire (the smaller number) will be brought a little nearer. But the Friends of Worcestershire will lose, from a large proportion of their members having frequently further to travel, and should the quarterly or general meetings be reduced to two or three, instead of four, they wholly lose those so omitted. I am fearful that their loss in this way will not be balanced.

Milford Haven.—I entered Milford under a feeling of deep interest for those few Friends who are situated so far from their brethren in religious profession, the nearest regularly held meeting, that of Swansea, being sixty-nine miles distant. My desires were earnest that I might be enabled so to conduct myself amongst them, that, if possible, the witness for God in their hearts might be reached. I am thankful in believing that it was so, and that we left them with a higher sense of the value of the principles of truth than we found them to entertain when we first met. On first-day morning, D. O. was first

engaged, and I had a little to say on the subject of the Apostle Paul's conversion, and some part of his subsequent experience. I was afterwards informed that what we expressed was pointedly adapted to some minds present.

Having felt the current of Gospel love flow towards the inhabitants of the place, particularly the carpenters, sailors, etc., who are employed about this noble harbour, said to be one of the finest in the world, we named the subject to a Friend, who unhesitatingly encouraged us in the proposal. Notice was accordingly given, and about three hundred persons assembled, some having to stand outside. The people were remarkably still and quiet, and it was a favoured, good meeting. The doctrines of the Gospel flowed freely, and at times with considerable power. Three days having elapsed, I can barely give an outline of the tenor of my communication. I revived the words of David, "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth." This is a disposition of mind which every Christian should cherish. The Lord does not now dwell in temples made with hands, but He is often pleased to manifest His presence in the assemblies of His children and people; therefore it is good to assemble together, as opportunity is afforded, for the purpose of Divine worship; and if, when so assembled, our spirits are clothed with reverence, and the name of the Lord is felt to be truly hallowed, the honour and glory of God will be regarded as very precious in our view, and Christ by His Spirit will dwell amongst us. There are, indeed, some persons who, as is the case with seamen, seldom have opportunity to meet with other Christians, in the public congregations. These may remember for their encouragement, that the Most High God, the Creator of heaven and earth, dwelleth not exclusively in temples made with hands, neither has He left His seeking children dependant upon instrumental ministry, how useful soever it may be in its place. The ancient declaration by the Lord's prophet was, "And though the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers; and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the

right hand, and when ye turn to the left." Our Lord declared of His children, "They shall all be taught of God: every man therefore that hath heard, and hath learned of the Father, cometh unto me." They who hear the Lord's voice, who listen to the convictions of His Holy Spirit, will soon feel their need of a Saviour; and the same Spirit which convicts us of sin, and shews its exceeding sinfulness, will also point the deeply exercised mind to the Lamb of God, and to "the blood of sprinkling, that speaketh better things than that of Abel." Thus are we led and drawn to Christ, who is the way to the Father. When the heart is humbled and contrited, He will cleanse it as in the laver of regeneration, and He will dwell therein by His Spirit, thus making it His temple. In this manner is fulfilled the ancient prophecy, "I will dwell in them, and walk in them, and I will be their God, and they shall be my people." But let all beware of defiling the temple of God, for such as do so grieve His Holy Spirit, and if they continue in sin, they will cause Him to withdraw from them. And by what is the temple of God defiled? let us hear the Apostle. "Be not deceived; neither fornicators, nor idolators, ...nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God; and such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." I was also engaged to bend the knee in reverent supplication. It always feels a weighty thing for me to engage in public meetings, but hitherto, in all those which we have believed it to be our duty to appoint, we have been well satisfied with the result, which is indeed cause for humble thankfulness.

Trosnant.—I was led to draw the contrast between the haughty Babylonish monarch and our Lord Jesus Christ. The humiliation and lowly appearance of our Lord when amongst men was truly remarkable. Though He was rich, yet for our sakes He became poor, that we through His poverty might be rich. The blessed child Jesus, the Saviour of men, was born in a stable, and laid in a manger. He, the Lord of life and glory, came amongst men in the form of a servant; He, whom the angels were sent to announce, and wise men from the east to adore, was in a dwelling provided for beasts. Surely

the lowest amongst men may be encouraged in remembering that He became their brother and companion in tribulation. But how different was the case with the monarch of Babylon, who, when he had been employed as an instrument to punish the Lord's chosen people for their rebellion and disobedience, burning their temple, and destroying their chosen city, became proud, arrogant, and haughty, rejoicing in the works of his own hands, and glorying in the great city which he had built, until the Lord's awful judgments were brought upon him, and he was driven from amongst men, to eat straw or grass as an ox, until seven times passed over him, and he was made to "know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." I also adverted to the account of Belshazzar's fall. D. O. was engaged in a similar tenor, and was afterwards much enlarged in supplication. We felt peaceful, but sorrowful.

In taking a retrospective view of our journey through Wales, one thing is remarkable—there are three monthly meetings which consist of not more than sixteen members each, including children, and the places are so situated as not to permit them to be advantageously joined to any other monthly meeting. The discouragements which ministers have to sustain in visiting Wales are very many. The hilly and rough roads are formidable to persons of weakly health, and the expense great, in proportion to the number visited; but when the value of souls is placed in the other scale, all these considerations are outbalanced. A Friend desirous of holding public meetings in Wales would find much openness, and, in most places, English is sufficiently understood for the people to be able to derive benefit from religious communication.

Evesham.—I was accompanied to this place by my son and daughter, Thomas and Rachael Pumphrey. Whilst in Wales, the propriety of having a public meeting here came weightily before me. It was arranged for, and about one hundred and fifty persons assembled. The engagement pressed heavily upon me, but through the merciful extension of Divine help it proved a precious opportunity. The tenor of my testimony was the sufficiency and universality of the gift of Divine grace, and the necessity of regeneration.

The Apostle Paul says, "The love of Christ constraineth us;

because we thus judge, that if one died for all, then were all dead." "In Adam all die." Our Lord taught the doctrine of regeneration to Nicodemus, and thereby to all succeeding generations. On another occasion, when some told Him of those whose blood Pilate had mingled with their sacrifices, His answer was, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but, except ye repent, ye shall all likewise perish;" and He repeats the admonition, making it more impressive. The lip of truth, He who cannot lie, taught the absolute need of repentance for all. "The grace of God, that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." "The heavens" also "declare the glory of God, and the firmament sheweth his handywork," even to the most distant nations, amongst whom He has not left Himself without a witness, but giveth them rain from heaven, and fruitful seasons, filling their hearts with food and gladness. There is strong reason to believe that amongst those nations which are, generally speaking, enveloped in gross darkness, there are some who do hear the voice of God speaking to them through His wonderful works, and who feel the convictions of His grace and good Spirit in their own hearts for sin and for uncleanness, and that some of these, obeying the light with which they are at times favoured, will be redeemed by the blood of the Lamb, and witness some degree of the sanctifying influences of the Holy Spirit. We may remember that it is declared that in the general assembly of the church triumphant, there will be some from all nations, and kindreds, and people, and tongues, amongst the spirits of the just made perfect, celebrating the praise of Him who hath loved them, and hath washed them from their sins in His own blood.

But how will such as these rise up in condemnation of those who have been favoured with so many Gospel privileges, if they "neglect so great salvation!" In this land of Gospel light and liberty, we are blessed with the precious records of Divine revelation, through the medium of the Scriptures of truth. We are likewise often favoured with powerful calls from the Lord's messengers and ministers,

whom He has raised up and preserved amongst Christians of all denominations. The light of the Gospel of Christ Jesus is also reflected upon us through the pious and savoury lives of exemplary Christians, who live under the influence of the Lord's Holy Spirit. And above all these, we have the inward testimony of that grace which bringeth salvation, and the powerful convictions of the Holy Spirit, to awaken us to a life of piety and of dedication to the Lord's service. Each of these is a talent for the right improvement of which we shall assuredly have to be accountable, and if left unimproved, the warning which Christ gave to Chorazin and Bethsaida may come to be applied to us. I was also engaged in supplication, and the meeting closed under a precious sense of Divine mercy and compassion.

Bugbrook.—I had to speak of our Lord's observations relative to John the Baptist. John had borne testimony to Jesus, as the Lamb of God, who taketh away the sin of the world, and as He who should baptize with the Holy Ghost; yet, when John was brought into affliction and cast into prison, it appears from the account as though a dark cloud of uncertainty had come over his mind, although, when endued with power from on high, he had been one of the greatest of prophets, and one of the most successful of the Lord's messengers. In this state of doubt and uncertainty, he sent two of his disciples to our Lord, with a message of inquiry—"Art thou he that should come, or do we look for another?" Here is a striking exemplification of what the most dignified of the Lord's ministers may become, in seasons of desertion and temptation. Our Lord did not give a direct answer to the inquiry, but appealed to His works. "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them; and blessed is he, whosoever shall not be offended in me." Thus, when any poor minds, in seasons of oppression and desertion, are tempted to call in question the soundness of their past experience, and to doubt the reality of what the Lord hath wrought for or by them, it may be well, at such a time, to call to mind what hath been the effect of His operations. They may then be able to

discover that something has been effected equivalent to the opening of the blind eye, and the unstopping of the deaf ear, and even the "dead in trespasses and sins" being raised to life, and made "quick of understanding in the fear of the Lord." Thus may their faith and confidence be renewed in the sufficiency of redeeming love and mercy, as they are careful to abide in humility and patience.

NORTHAMPTON.—I was led to remark that the benefit which Friends derive from ministers travelling about in the way we are doing, does not altogether depend upon that which such may have to communicate. When they are called together to meet a minister, their minds are likely to be afresh stirred up to religious reflection and self-examination; at least, I know it has often been so with myself. We are thus led to remember the Lord's past dealings with our souls, and to examine how far we have been abiding in His holy covenant. David said, "I will come into thy house with burnt offerings; I will pay thee my vows, which my lips have uttered, and my voice hath spoken, when I was in trouble." It is a profitable engagement to examine how far we are concerned to keep those holy resolutions into which we were induced to enter, in the day of the Lord's gracious visitations to our souls, whether these visitations were in the way of poignant convictions for sin, or of humbling, heart-tendering visitations of His love. Our Lord said to His disciples, when He was sending them forth, "He that receiveth you, receiveth me, and he that receiveth me receiveth him that sent me." Thus, those who are the most earnest and sincerely desirous of being instructed by the Lord's ministers are already under His own teaching, and the more diligently they listen to His voice, the more they will be taught to profit.

WELLINGBOROUGH is one of the largest meetings in this county of Northampton. I dwelt on the nature of that preparation of heart which is needful, in order that we may acceptably worship the All-seeing God; and I sought to explain that beautiful passage in the book of Isaiah—"He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high,

his place of defence shall be the munitions of rocks, bread shall be given him, his waters shall be sure."

FINEDON.—Here also notice was given for a public meeting, and about three hundred assembled. It proved a quiet, solid meeting. D. O. was first engaged, in a clear, lively, and pertinent testimony; after which, my way opened, and, through mercy, mouth and wisdom, tongue and utterance, were plentifully vouchsafed. We read that on one occasion, when an innumerable multitude of people assembled to hear our Lord's discourses, and to witness His miracles, He commenced His address with this caution, "Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known." There is reason to fear that many are chargeable with hypocrisy; indeed, all who make profession of religion, without being seriously concerned to walk agreeably to the Divine will concerning them, are so chargeable, in a greater or less degree.

AMPTHILL.—I was favoured with ability to labour in Gospel love, especially with the young people, and to warn them of the danger of giving way to pride or self-sufficiency, or trusting to any of their intellectual attainments, for we have nothing good but what we have received. Many of our young people do indeed receive largely of the Lord's bounteous gifts, and have been favoured with a guarded and religious education, by which they obtain a large share of influence over others; but when pride and self-conceit get up, they oppose the Lord's work in the soul, and such as indulge in them trust in the gift, to the dishonour of the Giver. We read that there was war in heaven, Michael and his angels making war against the devil and his angels. Thus pride got up in Lucifer, and he rebelled against the King of heaven. Perhaps pride, more than some other vices, tends to generate a spirit of rebellion against the sovereignty of God in the soul. Therefore He is said to behold such afar off; but He giveth of both His gifts and His graces to the humble, the lowly, and the meek. "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." What an awful consideration it is that any of us should be in such a situation that the mysteries of the

kingdom must be hid from us; and that this should even be a cause of thankfulness to the blessed Redeemer. O the danger such must be in! The great Apostle Paul attained to a very different state, by yielding to the powerful visitation with which he was favoured. His attainments in knowledge were very great, and when he gave way to pride and self-sufficiency, he despised the lowly followers of the Lord Jesus, and even sought to destroy them, but he was suddenly smitten, fell to the ground, and cried, "Lord, what wouldst thou have me to do?" The Lord answered his humble prayer, and then in what low estimation does he henceforth regard his former attainments. "What things," saith he, "were gain to me, those I counted loss for Christ; yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." What a wonderful change was this! the high, proud, wrathful persecutor, changed into a lowly, self-denying disciple of the Lord Jesus, walking by faith.

Hitchin.—My mind was led into sympathy with some who, I apprehended, were under the Lord's preparing hand for usefulness in the church. These have to pass through many proving seasons, and many deep baptisms, before they are thoroughly fit for the varied services which they may be called to perform. They are comparable to clay in the hands of the potter, and unless the clay is well cleansed from all unyielding substances, it will not have that equality and pliability, so essential to the formation of a comely and useful vessel, and so it will be in danger of being marred. Thus must we be brought into a state of entire resignation, in order that the Lord's will, and that alone, may be done. The activity of the creaturely will often greatly mars the Lord's work; but it is hard to flesh and blood thus to be led, at times, by a way which we know not, and into paths that we have not seen—to walk by faith.

Hertford.—There was a funeral here, which drew Friends to the meeting from some other places, so that the gathering was large. "Except your righteousness shall exceed the righteousness of the

Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." These were zealous in the observance of some of the smaller and less important requirements of the law, and neglected the weightier matters, not being influenced by the love of God, but rather seeking the praise of men. There is great reason to fear that many amongst us are indulging a similar spirit, being zealous in matters of outward order and conformity, but dwelling too much on the surface, and not being duly concerned to lay up treasure in heaven, but evincing, by their conduct and daily conversation, that their hearts are not there. In the afternoon, a considerable number of the townspeople attended the meeting, at my request, whom I addressed in the way of ministry, reviving the promise of our Lord that where two or three are gathered together in His name, there will He be in the midst of them, and I thought something of this precious, solemnizing presence was to be felt amongst us at this time. I also engaged in prayer, especially for the rising generation.

Hoddesdon.—The exclamation of David was revived here, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." Although our gracious Creator has been pleased to constitute His creature man lord over the lower creation, it is evident that man must duly reverence the Divine sovereignty, otherwise, the true harmony between God and His works would be destroyed. Man, by his delegated position, ought to be excited to gratitude, and to bless the Lord for all His benefits, and be often engaged to query, "What shall I render unto the Lord for all his benefits toward me?" But he, in his fallen condition, cleaves to the leprosy of sin. I then introduced the account of Naaman the Syrian; how haughty! and yet afterwards how humbled! and when brought down to this state, how gently was he dealt with, when he stated to the prophet some of his temptations and besetments, arising out of his station near the idolatrous king! The gracious forbearance of God was evinced by the

answer, "Go in peace;" go in peace in this thy humbled, self-abased state of mind. Our Lord told His disciples that He had many things to say to them, but they could not bear them then. He does not at once reveal to the awakened mind all the great things of His holy law, but as a gentle Shepherd, he carries the lambs in His bosom, and gently leads onward, step by step, as they are able to bear it, those in whose hearts are found sincere desires after the knowledge of His holy will.

ALBANS.—My subject was the benefit of afflictions, and I was led to remark how wonderfully, in some instances, that saying of the Apostle is verified—"All things work together for good to them that love God." How remarkably was this exemplified in the life of Joseph! He appears to have been a pious youth, and was favoured with some intimations of his future exaltation. He was grieved to see the evil conduct of some of his brethren, and carried the report to his father. This excited their hatred, as his dreams had previously called forth their envy; and even at a time when he was performing an office of love and kindness toward them, they plotted his destruction. But their plans were over-ruled by a Hand which they could not control, and they had ultimately to confess their faults with shame and bitter remorse. What must have been Joseph's feelings when left in the pit, or when sold as a slave to the Ishmaelites? How must his faith have been tried, as to the truth of those impressions regarding his future advancement, which had been left upon his mind! but, through all, he appears to have loved and feared God, who made all work together for Joseph's benefit and His own glory. We find that in his solitude, when far separated from his father's house, and from his kindred, and the land of his nativity, Joseph was made a blessing unto others, and eventually to surrounding nations, but in an especial manner to his own kindred. Here is great encouragement to the exercise of patience and resignation under affliction, and to trust in the providence of God.

CHARLEYWOOD meeting is not now open, but we had a precious meeting at Rickmansworth, with those who usually assemble, only one being a member. It appeared to me that the pure life flowed very freely through some minds, during our time of silence. I revived

that simple, clear description of the Gospel message given by John, "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.....If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Thus it follows that whatever darkness may becloud any of our minds, it will generally (though not always) be of ourselves, arising from the struggles of the sinful, corrupt nature striving for the ascendancy. In God is no darkness at all. When we are rightly humbled, and wait patiently, yet with fervency of spirit, upon Him, yielding ready obedience to whatever is manifested to be our duty, the light will arise and dispel the darkness. Walking in the light produces true Christian fellowship, and though the community of believers is divided into many families or denominations, yet when they walk in the light, there will be a good degree of true unity, and they will meet before the throne in something of the nature of Gospel fellowship. They will be children of one Father, and be led to confess one and the same Redeemer, and will feel that it is the blood of Jesus Christ which cleanseth from all sin. Thus the hunger will be felt after the living bread, wherewith Christ sustains the true members of his body. The Apostle thus admonished the believers—"As new-born babes, desire the sincere milk of the word, that ye may grow thereby." How does the infant, the new-born babe, desire the milk? It is with eagerness, with an almost incessant desire; and the further we advance in the spiritual life, the more do we resemble this state—we hunger and thirst after inward refreshment to our souls. And what is it that we desire? It is "the sincere milk of the word;" a true discovery of the Lord's mind and will, and of our own real condition. The deceitfulness of the corrupt heart ceases to have so much influence over us; we desire that which is true, that which is sincere in its love of God, that in which there is no deception, no delusion. We desire that the living Word may speak in us, and thus we know a growth in grace, and in the saving knowledge of our Lord Jesus Christ. In corroboration of this doctrine, I related what I heard a dear Friend, long since deceased, say a few days before her death. She compared herself to a little child,

which requires very frequent supplies of food. She therefore sought it frequently, and with earnestness; and how well it was for her that she was thus diligently engaged to promote the growth of the best life, for in a short time after I heard her use these expressions, she was numbered with the dead. She was suddenly called to quit the tenement of clay, but was not taken until she had opportunity to pour forth the pious effusions of her purified spirit in prayer, for herself, her immediate connexions, and for the church at large. She died after two hours' illness, having shortly before been engaged in public testimony in meeting.

We proceeded direct to London, where we arrived on the 16th of 5th month, 1827, having been absent from home sixty days, had meetings at sixty-nine places, and travelled about thirteen hundred and sixty-four miles.

In travelling along the road the last day or two, and considering the manner in which we have been helped along from place to place, and from day to day, the query put by our dear Lord to His disciples, when they returned from the mission on which they had been sent, has again and again presented itself to my mind: "When I sent you without purse, and scrip, and shoes, lacked ye anything? they answered, Nothing." We have often been in a state of strippedness and emptiness, and yet, I believe qualification for service has been graciously vouchsafed, not as natural inclination would desire, but often in the line of deep humiliation and cross-bearing; yet even thus, we trust that at times, the Lord's suffering, afflicted children, have been visited with lively sympathy, and the Lord's glory promoted. There have been times when the Gospel of the grace of God has been preached with power, and in the demonstration of His Spirit. How wonderful have the dealings of my God been with me! At home I am scarcely known to many of my dear Friends, in the ministerial character, and yet now, through adorable mercy and loving-kindness, I have been strengthened to visit all the meetings of our Society in Great Britain and Ireland, with very few exceptions, and several counties twice over. I trust it has been the Lord's doing, and my earnest desire and prayer is, that His own works may praise Him, in whose sight no flesh must glory.

After this, G. R. attended the yearly meeting in London, and then visited various meetings in the Midland Counties, of which little or no record is left.

Lumbroyd is a small meeting; in it we each had some service. We often have need of both faith and patience, yet the Lord is good.

Newton.—Here is a school, in which there are some Friends' children. I sat the fore part of the meeting in a low state; but waiting in patience, my way opened to labour for the instruction of the dear boys, in what appeared to me rather a remarkable manner. Great is the benefit of patient, silent waiting upon God, even when the mind may be affected with discouraging sensations. How often, through mercy, are we permitted, at such times, to feel the prophetic declaration verified, "They that wait upon the Lord shall renew their strength." I had also to attempt to explain how, though the work of salvation is wholly of God, yet He requires us to co-operate with the measure of grace afforded. Good desires, good inclinations, are all excited in us by Divine grace, yet they must be cherished and yielded to, both in their general scope and tendency, and also in their more circumstantial requirements. This was elucidated by the case of the blind man, whose eyes our Lord opened. On seeing him, the disciples queried, "Master, who did sin, this man, or his parents, that he was born blind?" Our Lord replied, "Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him." This teaches us the entire sovereignty of God, in ordering and controlling the allotment of men, which consideration ought to humble those who have many good gifts, talents, and privileges bestowed upon them. Our Lord spat on the ground, and made clay with the spittle, and therewith anointed the blind man's eyes, commanding him to go and wash in the pool of Siloam. Now we find that his eyes were opened by the exertion of a miraculous power, yet not without his own obedience and co-operation. If he had not been in the way; if he had rejected the simple application; if he had suffered his natural feelings to revolt against the clay made with spittle; if he had disobeyed the command to wash in the pool of Siloam; in any of these cases, he might have deprived himself of the benefit. The case of Philip and the Ethiopian eunuch

was also brought instructively before me. The eunuch had but a small degree of light, yet he was careful to improve by that with which he was favoured. He went up to Jerusalem, that city which the Lord had chosen, in a peculiar manner, to place His name in. He went from Ethiopia, a long distance, nor did his rank, high in the queen's service, prevent him. His object was to worship God in His chosen temple, by which was verified the prophetic language, "Mine house shall be called an house of prayer for all people"—not for the Jews only. He was sitting in his chariot, reading in the Holy Scriptures, or those parts to which he had found access. By all this it is evident that he was diligent in the use of means, and in seeking to benefit by those talents or privileges with which he had been entrusted, and the Lord was about to add to his talents, and to enlarge his knowledge of Divine things. But, in order to this, Philip must have his faith and his obedience tried. The word of the Lord came to him and said, "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." And he arose and went in the obedience of faith, not querying what he had to do when he got there: he knew the Lord's voice, and yielded to the gentle intimation. When arrived at the spot, the command was then given, "Go near, and join thyself to this chariot." He obeyed, and found the pious eunuch reading the prophet Isaiah, and in the place of all others best calculated to prepare his mind to believe in the mission of the blessed Messiah. "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth." Philip asked him, "Understandest thou what thou readest?" He humbly replied, "How can I, except some man should guide me?" O precious state! diligent in the use of means, yet sensible of our utter insufficiency to improve thereby without the Divine blessing. Philip now explained to him the propitiatory sacrifice of Christ, and the Gospel of salvation through Him. It is instructive to notice what a variety of circumstances there were in the case before us necessary to be minutely attended to; how implicitly were the secret intimations and influences of the Lord's Spirit to be yielded to and

obeyed, that thus the Lord's gracious designs might be accomplished! How do these facts teach us the wisdom of waiting diligently upon God, and carefully yielding to the most secret and gentle intimations of His will!

SETTLE.—In the forenoon, D. O. had the whole of the ministerial service, and was enabled to perform it very acceptably; but in the afternoon I was permitted to obtain some relief to my deeply-exercised mind, by expression, chiefly addressed to a halting, unsubmitting, yet tenderly-visited state, in those who, it may be, are led as Ephraim of old, to bemoan their condition, entangled and oppressed for want of submission to that Arm of power which alone can deliver.

COUNTERSIDE.—I explained how some advance in the paths of true religion tends to humble and abase, by its being attended with an increase of light, and a more lively abhorence of sin, and a clearer and a more awful view of the Divine holiness. It was thus with Job. Although the Lord spoke of him as a perfect and upright man, fearing God and eschewing evil, how deeply was he proved and humbled, and led to see his own great unworthiness, as contrasted with the holiness and glorious majesty of God! He exclaims, "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth; once have I spoken; but I will not answer, yea, twice, but I will proceed no further." "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes." If in view of the Divine purity, the righteous feel thus abased, even the Lord's dedicated servants, we may well conclude that a time will come when the sinners in Zion shall be afraid: fearfulness shall surprise the hypocrites. But sometimes, very deep baptisms and conflicts are allotted to those whom the Lord's preparing hand is fitting for future usefulness. These must be baptized into covenant with their spiritual Leader, as were the Israelites to Moses, "in the cloud and in the sea;" yea, into the sea of troubles and conflicts, in which they may have to go down as to the bottom of Jordan, and to bring up their stones of memorial from thence. They may even have to witness some cloudy and dark dispensations, when the light of the Lord's countenance may, for a season, be veiled from them, yea, the hope of Israel, the Saviour

thereof in time of trouble, may hide himself from their view; yet He is not the less near to watch over them, though the cloud may intervene. They may safely trust Him in all His dispensations; and when most afflicted with the view of their own vileness, they may cry, with David, "Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions;" so shall they have in due time to bless the Lord, who forgiveth all their iniquities, who healeth all their diseases, who redeemeth their life from destruction, and who crowneth them with loving-kindness and tender mercies.

Bainbridge.—The monthly meeting here was well attended, and several of the neighbours came in, so that it was a very mixed company, and perhaps this occasioned our service to be more difficult to perform; yet I trust we were both helped to exercise the gift usefully and acceptably. I had to explain that saying of our Lord, "Suppose ye that I am come to give peace on earth? I tell you, Nay, but rather division. I am come to send fire on the earth, and what will I, if it be already kindled?" It cannot be supposed that our Lord meant to intimate that those who embraced the doctrines of the Gospel would consequently become more quarrelsome, but His meaning was, that they who should lead a godly life in Him, must have persecution to endure; he who is of the first and carnal nature will be at enmity with, and will persecute him that is born of the Spirit. In the present mixed state of society, it is not to be wondered at if some of the Lord's visited children should feel themselves required to tread a more narrow path than many of those amongst whom their lot may be cast; but let them be faithful, if even, like Gideon of old, they may be called, as in the night season, to effect the destruction of some of the idols of their father's house; or it may be, like faithful Abraham, they may be required to leave their country, their kindred, and their father's house, and to follow their Heavenly Leader in all His requirings, yielding simple obedience, in true and living faith. "Come out of" Babylon, "my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Reeth.—"Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks." It is a mercy when these convictions

for sin, these pricks, are felt; it is a proof that we are not yet quite forsaken or given up; yet, unless these strivings of the Lord's Spirit are yielded to, they may be of little avail, and only increase the weight of our final condemnation. "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee." The natural and unavoidable consequences of sin often tend to fill the sinner with shame, remorse, and conviction. This is a great mercy, and, if yielded to, will work for good, but if hardness of heart and impenitence be continued in, all will be of no avail, except to increase the load of guilt.

Borrowby.—"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." This implies a great change; and those in whom the Lord's power so operates as to produce it will soon feel themselves as little children; they will be little in their own eyes, and small in their own esteem; they will feel their daily need of Divine care and assistance, for they cannot walk uprightly or safely unless they are led by His hand. They will also feel a strong desire for frequent supplies of spiritual food adapted to the nourishment of the new nature; they will hunger and thirst after the bread and water of life, after the sincere milk of the word. The earnest desires unto God of those who are thus made sensible of their wants were graciously encouraged by our dear Lord, when personally on earth. His conduct toward the blind man, who sat by the way-side begging, and cried out, "Jesus, thou Son of David, have mercy on me," was an instance of it. Those around would have put him by, blaming his importunity, but our Lord commanded him to be called, and spoke encouragingly to him, inquiring what should be done for him. "Lord, that I might receive my sight," was the reply. It was an important request, but he had faith in the presence of Divine power, and it was granted. The parable of the unjust judge was of similar tendency; also, our Lord's allusion to the conduct of earthly parents, in granting the requests of their children; by all which it is evident that earnestness of spirit, and fervency of desire, in making our wants known unto God, are highly acceptable in the Divine sight, and tend to draw down the Lord's gifts and blessings upon us. How encouraging is it to the awakened soul, to the hungry,

thirsty, tried, and often afflicted pilgrim, that the Lord Jesus Christ, the King Immortal, remains to be to His true disciples such a hiding place from the wind, such a covert from the tempest, yea, as rivers of waters in a dry place, and as the shadow of a great rock in a weary land.

Bilsdale.—I sat in a watchful, stripped state, till, just as D. O. was sitting down, my mind became suddenly and remarkably illuminated and prepared for service. I had to admire the wonderful and mysterious operation of the power of Him whose way, at times, is in the sea, and whose footsteps are not known. I revived the invitation in the parable, "My oxen and my fatlings are killed, and all things are ready; come unto the marriage." By this, our Lord points out the spiritual feast of fat things, which is offered for our sustenance and refreshment. How great is the condescension of Him who is King of kings, and Lord of lords; of Him who made heaven and earth, the sea, and the fountains of waters, and who upholdeth all things by the word of His power, that He should so condescend to care for His frail, erring creature, man. All the animate and inanimate creation are subservient to His will; whilst man, being endued with reasoning powers and free agency, dares to be disobedient. Well might the Psalmist exclaim, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" This subject was enlarged upon, and the way of life and salvation pointed out, whereby (having experienced the work of regeneration) we may so feed on the milk of the word—on angels' food, the bread and water of life, as to know a spiritual growth from the stature of babes in Christ, to that of young men, strong men, and elders, yea, to that of fathers in Christ Jesus, until we are graciously permitted to join the general assembly and church of the first-born, which are written in heaven.

Hutton.—Guisborough Monthly Meeting.—D. O. had pointed out how some had erred by making haste to be rich, and so had pierced themselves through with many sorrows. I endeavoured to show how not only this error, but many other evils might be avoided, did we duly consider that we are not our own, but are bought with a

price, that henceforth we should not live the rest of our time in the flesh to the lusts of men, but to the will of God. In order to arrive at this blessed attainment, we should obey the injunction of our gracious Lord, "Seek ye first the kingdom of God, and his righteousness," relying humbly and trustfully on the promise, "all these things shall be added unto you." Let the Lord's power reign, His Spirit rule and guide, then shall we become more and more spiritually-minded; we shall mind temporal things less, and spiritual things more; we shall delight to read the Holy Scriptures, and to meditate in the law of the Lord. The Scriptures are a precious talent committed to our trust for our improvement; they are one important means through which the will of God is made known to men. We should read seriously and reverently, and meditate therein, and seek unto Him who hath the key of David, (who opens and no man can shut, and shutteth, and no man can open,) to unfold to us the true meaning of what we read. In the days of our Lord's personal appearance upon earth, He uttered many things in parables, and the disciples besought Him, when in private, to explain His sayings to them, sometimes even when the meaning did not seem to be very obscure, and doubtless, by so doing, they attained to the true understanding of them much more clearly than if they had solely relied on their own natural powers. It is declared by an Apostle, that that which may be known of God is made manifest in men. The knowledge of the Divine will is frequently communicated by instrumental means, as by the Holy Scriptures, or the ministry of rightly qualified messengers; but still the truths which they proclaim are to be made manifest, expounded, applied, and truly revealed, in relation to our individual condition, and this is all to be known within. The more diligent therefore we are in the use of the means of instruction placed within our reach, while seeking the aid of the Lord's Holy Spirit, and watching unto prayer, the more we are likely to grow in the knowledge of Divine things. Thus will our delight be in the law of the Lord, and we shall not only be led often to meditate therein, but our conversation will be more on heavenly, and less on earthly subjects. Were this more generally the case in our Society, there is no reason to doubt but that spiritual gifts would be much more

plentifully dispensed, and many more testimony-bearers would be raised up, who would fulfil the prophetic language, "They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar." More would be made willing to offer up all they have, and all they are, to the Lord's service; to run to and fro, and cause knowledge to be increased. They who are thus made wise with that wisdom which cometh from above will finally shine forth as the sun in the kingdom of their Father, and "they that turn many to righteousness, as the stars for ever and ever." Our Lord's manifestation in the flesh was not to destroy, but to fulfil the law and the prophets. The Gospel means of instruction are added to all that preceded, and we have now many more talents to improve by than the ancients had; and for these privileges we shall be accountable. Our redemption is not effected by corruptible things, as silver and gold, but by "the precious blood of Christ; as of a lamb without blemish and without spot." We therefore are not our own, but are bought with a price, a most precious price, that we should not live the rest of our time in the flesh to the lusts of men, but to the will of God.

Huby.—My burden was to stimulate Friends to greater earnestness in their search after experimental religion. We are told to "strive to enter in at the strait gate," which implies, that we have much to strive against. The pearl of great price was to be obtained by parting with every other possession. God must have no rival in our affections. The Apostle said, "I die daily." Death is an awful conflict: what then does this expression denote but being buried with Christ by baptism unto death, the entire surrender unto God? It must be a deep and earnest struggle, a warfare, a continual striving. How then can the careless, the lukewarm, and indifferent, hope to succeed?

York Quarterly Meeting.—After various Friends had spoken, I rose, rather late, in the first sitting. My concern chiefly related to the right and vigilant exercise of those gifts and that influence which we possess, for the good of others, as said our blessed Lord, "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? blessed is that

servant, whom his lord when he cometh shall find so doing." This may be applied to ministers, elders, and overseers in the church, and also to parents and heads of families—to all who are favoured with influence over others. These are all rulers in their several degrees, not to oppress or afflict, (though it may be, at times, to correct or chastise,) but they are to feed and instruct, as they are enabled—to give to those under their care their portion of meat in due season. They must be faithful, men of uprightness, and integrity; and they must be wise, well instructed in the knowledge of the Divine will. The danger of unwatchfulness was also enforced, of the heart being overcharged with surfeiting, or with drunkenness, or with the cares of this life. The worldly-minded may be overtaken unawares by the day of solemn inquisition; but the faithful and wise, the diligent and watchful, the Lord will comfort and accept; yea, He will cause them to sit down to spiritual feasts, and with wonderful condescension He will Himself come forth and serve them.

In the meeting for worship on fifth-day, D. O. was favoured with considerable liberty in prayer, in which he remembered, before the throne of grace, those Friends now labouring in America, and also those about to proceed to the continent of Europe.

On fourth-day evening, we had a sweet, instructive opportunity with a Friend, who has long been confined to bed by indisposition. Each of my companions had a little to offer; my mite was thrown in by way of conversation. A state of conflict and sense of desertion having been spoken to, she said that she had to experience both heights and depths indescribable, but that in her greatest extremities she had been supported, and could say, that not one conflict too many had been dispensed, and that in her greatest heights she had been enabled to give all the glory to Him to whom alone it is due.

Cotherstone.—I addressed those especially who are in advanced life. The Psalmist prayed, "So teach us to number our days, that we may apply our hearts unto wisdom." "Lord, make me to know mine end, and the measure of my days, what it is, that I may know how frail I am." These considerations are calculated to produce watchfulness and holy fear as they are abode under, whereby preservation may be experienced, and our dwelling will be near the Fountain of

living waters, with which our souls will be at times sweetly refreshed. Thus we shall not be taken unawares when the midnight cry may go forth, "Behold, the bridegroom cometh, go ye out to meet him;" but we may humbly hope that our lamps will be trimmed, and our lights burning, and that we shall be found like men waiting for the coming of their Lord.

Bishop Auckland.—There were Friends present from five particular meetings. We both laboured. I had comfort in the consciousness of having endeavoured to discharge my duty faithfully, according to the measure of ability afforded.

Staindrop.—Here we believed it right to appoint a public meeting, which was largely attended, the house being filled, and many standing. D. O. spoke first, and had good service; so much so, that I was ready to doubt whether I might not be easy without any addition by way of testimony, but, finding I should not be clear, I yielded to the service. When our predecessors were sent forth to proclaim that doctrine which may be considered as the primary and characteristic testimony that we, as a Society, have been called to bear before the world, viz., that of the inshining of the light of Christ, or the inward guidance and influence of the Spirit of God, they were much opposed, and their doctrine was by many rejected and despised; but now there is reason to believe that this doctrine is gaining ground, and is pretty generally acknowledged by the truly religious of the various denominations. The Apostle declares that "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." I am firmly persuaded of the truth of the Apostle's declaration, that the grace or Spirit of God hath been, in measure, universally bestowed upon mankind, but probably varying in degree, as much as the first dawning of the morning light differs from the glory and brightness of the meridian sun: yet the least degree of this light, if yielded to, is of saving virtue. When evil is manifested, or made to appear, as such, to the mind of the sinner, and the intimation is obeyed because it is the will of God that we should cease from sin, this act of obedience affords a degree of peace and comfort to the mind. When another reproof of instruction is felt, another intimation of the Divine will

given, and the mind humbly bows thereto in the feeling of that power which generally accompanies light, peace will again be experienced, and strength to obey, as well as light to discern the evil from the good, will increase. And, as obedience is thus daily yielded, the light will manifest deeds, words, and thoughts to be wrong and contrary to the Divine will, which were not before apprehended to be so; and thus it is that light increases. I apprehend that there is no untutored Indian, or other heathen, but who, at some season of his life, has been thus visited by that gift or grace of God which is, in Scripture, declared to have appeared unto all men; for "as in Adam all die, even so in Christ shall all be made alive." The benefits of Christ's death are as universally offered for man's acceptance as the depravity of our nature extends through Adam's transgression; and let it be remembered that this grace brings salvation, not only from the guilt (through faith in Christ the Light, where the outward manifestation in the flesh is unknown), but from the power and dominion of sin. I had also to enforce the necessity of believing in Christ, both as to what He did and suffered for us in that prepared body, that we might be reconciled to God by His death, and know our sins washed as in the blood of the Lamb; and also in His inward and invisible appearance by His grace and good Spirit, to sanctify our hearts, and to clothe us with His own righteousness, that we may appear with acceptance before the throne of His Father. Thus we witness the fulfilment of that ancient prophecy of the New Covenant dispensation, "I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people.....I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

In the review of this journey, I have felt great abasement, sensible of much weakness and insufficiency for the important service in which I have been engaged; yet, on many occasions, the Lord has stood by to strengthen me to advocate the honour of His great name, and to publish the truths of the Gospel of my Lord and Saviour Jesus Christ, for which I desire thankfully to bless, praise, and magnify His holy name for evermore.

We reached home on the 2nd of 7th month, having been absent

nearly four months, and travelled nineteen hundred and seventy-eight miles. In the course of this journey, as on several preceding ones, we have distributed, from the carriage and otherwise, a large number of religious tracts.

JOURNEY

WITH JOSEPH KNIGHT AND CALEB WILSON,

To parts of Yorkshire and Essex, in 1830.

I left home on the 20th of 3rd month, and proceeded, by way of Stockton and Yarm, to attend the quarterly meeting at Leeds. My way did not open for service in the first sitting, but towards the close of the meeting for discipline, life and power were afforded me, in a precious degree, to make a few remarks connected with the subject of drowsiness in meetings for worship, which went deeply to the root of the evil, viz., the want of a sufficient degree of the love and fear of God, and of zeal for the honour of His great name. The case was brought forward in that meeting of a young man engaged in shipping, with other partners, who had guns for defence introduced without his consent. This drew from Samuel Tuke some excellent remarks on the need there is for all to be careful how they form alliances with such as hold a lower standard of Christian duty than themselves. This, he deemed needful, not only when we engage with others, for the purposes of trade, who are not in profession with us, but, in some cases, even with those who are, lest we be thus led into a course of conduct with which the mind may become uneasy, and eventually we be involved in perplexity, and suffer loss. The meeting on fifth-day was large. The weight fell heavy upon me, on behalf of the unconverted. My voice was weak, yet, through Divine help, it held out well; as also in fervent supplication. I felt greatly

relieved and comforted, and had to rejoice in the God of my salvation, who continues to be gracious to His children and people.

As it appeared that my friend Joseph Knight's prospect of religious service and my own were similar, after much serious deliberation, it was concluded that we should unite as companions for a short time, until Caleb Wilson, of Sunderland, could join me.

Malton.—By a letter from home, I received the information that my beloved wife was much indisposed, as also my chief assistant in the business. This involved me in deep solicitude, and strong and fervent cries ascended to the throne of grace for the help and support of my beloved wife, my bosom companion and fellow-helper in the work of the Lord, both by her secret and frequently expressed sympathy, and by her judicious care of my family, and other concerns, during my frequent absence from home on the Lord's service. I believed it right to inform her that if, in her deliberate judgment, she deemed my presence at home needful, I apprehended I should be permitted peacefully to return for a while.

From Malton we proceeded to Knapton and Bridlington, and thence to Scarbro'. Here my dear companion was more engaged in ministry than he had been previously. I had to speak of the prophecy of Isaiah, "Behold a king shall reign in righteousness," applying it to Christ, who becomes to those who believe in, and obey Him, "as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." The doctrines of the Gospel flowed freely.

Castleton.—Here the chief service lay on Joseph Knight, who was engaged in ministry in a lively manner.

I have often to admire when I reflect how my mind, at home, is frequently crowded with cares of varied nature and character, many of them having the glory of God and the good of my fellow-men for their object; yet when my Lord and Master sees meet to lead me forth in the ministry of the Gospel, it seems so replenished with spiritual instruction from day to day, rising up in remembrance so sweetly, that I have indeed cause to be truly thankful.

Bilsdale.—Here I spoke particularly to those who might be under discouragement by reason of outward difficulties. It is said,

"The young lions roar after their prey, and seek their meat from God." In various parts of the Holy Scriptures, we are instructed, by reference to the watchful care of Divine Providence in providing sustenance for the lower animals, and we are taught from thence to rely on the goodness and care of Him whose "tender mercies are over all his works." Yet He often sees meet to permit His children to be brought as into very narrow places, as was the case with His own disciples and Apostles. Even after He had taught them to go forward in simple reliance on His care, we find He was pleased to permit their faith to be deeply tried. One of them declares, "In all things I am instructed, both to be full and to be hungry, both to abound and to suffer need." This resignation of will to what is allotted us, and patience under affliction, constitutes an essential difference between the Lord's children and the men of this world. The latter repine, murmur, and are often impatient and distrustful; the former are thankful for mercies given, and humbly hope for more, endeavouring, when their fare is scanty, to endure it with patience. Still we are taught to pray for our daily bread, and I am persuaded we may often acceptably spread our temporal wants and distresses before God. Can He who feeds the ravens and the young lions, and who careth for the sparrows, forget us, who are the noblest part of His workmanship? Nor is He less attentive to our inward and spiritual sustenance. Let us then seek Him frequently, pouring forth our souls to Him in secret places, and He will assuredly regard our exercises, and reward us sooner or later, and that openly.

Kirby Moorside.—I seemed to have to tread in a narrow path in the cross to my own will. I alluded to the evil of high-mindedness and self-exaltation in the enjoyment of the Lord's gifts, whether of intellectual endowments, outward substance, or even gifts of a spiritual nature. The language of the Apostle was revived—"Who made thee to differ from another? and what hast thou that thou didst not receive?" I also adverted to the evil of covetousness, pointing out why it is represented in the Scriptures as so offensive in the Divine sight; because it leads us to place our affections on outward things, and to trust in riches, that is, to idolize them, thereby producing alienation of heart from the living God, so that hardness

and darkness ensue. I also addressed the poor of this world, and those whose lot it is to labour for their daily bread, pointing out how the trials and difficulties of every condition may be sanctified to us, if we are but preserved in faith, humility and patience. This is one of the means by which the Lord would wean our affections from things below, and fix them on things above; and this is His design when He blasts the favourite projects of those who seek to add house to house, and field to field, even to wean their affections back to Himself. How instructive is the language of the Apostle, "If ye then be risen with Christ," if ye have known the quickening influence of Divine power, "seek those things which are above, where Christ sitteth on the right hand of God." How important will this state be in the day when all things here below shall vanish away, when even "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat;" yea, even, when we "shall see the Son of man coming in the clouds of heaven, with power and great glory."

York.—Here my companion left me, so that I felt rather stripped. I believe our being banded together thus far has been consistent with Divine counsel, and has, I trust, been helpful to us both, but my path of duty lies eastward, whilst he has service before him in the west.

In the afternoon meeting I was prepared, by close discipline, to speak of the wisdom of God, in ordaining the path of self-denial and cross-bearing as the way to the crown. The wayward will of man requires this discipline to fit and prepare him for the enjoyment of the inheritance undefiled. Our manner of sitting in silence is no inconsiderable part of this cross-bearing to many, and, I do believe, has a very salutary tendency in subduing the natural will.

When the glorious Gospel dispensation was about to be ushered into the world, it was indeed wonderful that He, who was the Prince of life, should be found, not only in the condition of a babe, but with a stable for His habitation, and a manger for His cradle; and yet, whilst in this state of humiliation, there were some who, guided by faith, were enabled to come and worship Him, offering their gifts of gold, frankincense, and myrrh. We also find that after the Lord

Jesus Christ had finished His work in that prepared body, His disciples, who had justly "trusted that it had been he which should have redeemed Israel," had the mortifying scene to endure, of beholding their Lord and Master crowned indeed, but with thorns, and even mocked, buffeted, spit upon, and scourged, and finally led to the cross and nailed thereto, and enduring excruciating pain until He poured forth His soul unto death, for our sakes, as a propitiatory sacrifice for the sins of mankind. To this day, the Lord's thoughts are not as our thoughts, nor His ways as our ways, for He is choosing "the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, yea, and things which are not, to bring to nought things which are." And why is it thus? but that He may be exalted who is God over all; that the loftiness of man may be humbled, and the haughtiness of man brought low, that He, the Lord, may alone be exalted. I was much favoured in supplication for the poor in spirit, for parents, and heads of families, for the dear children and young people, and for the Lord's messengers, whether present or absent, whether labouring in this or in distant lands.

Cottingwith.—I was joined by my long tried friend, Caleb Wilson, of Sunderland. The plaintive language of Job was revived, "Oh that I were as in months past, as in the days when God preserved me, when his candle shone upon my head, and when by his light I walked through darkness." I described some of the various causes which tend to produce such feelings. It may be the sense of guilt impressed upon the mind of the often visited yet disobedient sinner, at a time when one more glimpse of his danger is afforded him, and yet there may be little probability of his more effectually yielding to this than to any former visitation of Divine grace. How needful for such deeply to ponder his dangerous condition! Or it may be the operation of the Lord's judgments in the hearts of some of his devoted children, or the result of that "washing of regeneration, and renewing of the Holy Ghost," which is often attended with the veiling of the light of God's countenance for a season, but which tends greatly to the purification of the soul. Those so exercised truly "fear God, and give glory to him," when they feel that the hour of

His judgments is come, and are thereby prepared "to worship him who made heaven and earth, the sea, and the fountains of water."

BEVERLEY.—My communication in this place had reference to Christian perfection. It felt to be my duty closely to follow my Divine Leader, and I afterwards had reason to conclude that I had not been mistaken in the course I took. The Apostle commends some of the early believers "to him who" was "able to keep" them "from falling, and to present" them "faultless before the presence of his glory with exceeding joy;" and again he says, "Faithful is he that calleth you, who also will do it;" and in the Psalms we read, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Here, then, is an important step in that ladder, the top of which reacheth to heaven, to Christian perfection, even a guileless spirit, an eye single to the glory of God; or, in other words, a saving knowledge of the truth, which our Lord declared makes free from sin—integrity of heart, both toward God and man.

HULL.—I revived the ancient language of the Most High to His people formerly, "Hearken unto me, ye that follow after righteousness, ye that seek the Lord.....Look unto Abraham your father, and unto Sarah that bare you, for I called him alone, and blessed him, and increased him." I set forth the excellence of having the law of God revealed in the heart, not merely as a reprover for sin, but so dwelling there as to lead us often to meditate therein with great delight. I commended the obedience of Abraham as a noble example to young persons setting out in life. Let such obey our Lord's precept, "Seek ye first the kingdom of God, and his righteousness;" seek to have the law of God truly in the heart, and hearken diligently to His voice; then may they safely rely upon Him for all their needful supplies, through the riches of His mercy, in Christ Jesus. When God is pleased to reveal His Son in us, giving us true faith to put our trust in Him, as our All-sufficient Leader and Director, it fills the soul with holy joy, and enables us at times to praise and magnify His great name.

CAVE.—My service was of an admonitory, stimulating kind, with

reference to the awful sentence inscribed on the wall against Belshazzar, "Thou art weighed in the balances, and art found wanting." How dreadful when such a message is sent! when the door of mercy is shut! when the vials of God's wrath are about to be poured out! Many are purified upon a deathbed; but some, like Belshazzar, do not appear to be favoured with that privilege.

Ackworth.—I rose from my seat under a sense of great weakness, having of myself no qualification for the work and service assigned me; yet faith in the sufficiency of Almighty power and goodness was given me to labour both in testimony and supplication; after which, the solemn calm which seemed to spread over the assembly was indescribably sweet. I was enabled to declare the sufficiency and goodness of God, even as in former ages, to fulfil the prediction of the prophet, that in the latter days He would pour out of His Spirit upon all flesh, upon sons and daughters, upon servants and handmaidens, and they should prophesy. Were we but sufficiently a dedicated people, submissive as clay under the hands of the potter, there is the strongest reason to believe that the complaint which now so justly arises in many places of the want of prophets, and of fathers and mothers in the church, would not, in the same degree, be warranted. I pleaded earnestly, on the bended knee, with the great and gracious Head of the church, that He would be pleased more abundantly to pour out of His Spirit upon our seed, and His blessing upon our offspring; that so we may become as "the salt of the earth," and as "lights in the world," through whom a measure of the glorious beauty of the Sun of Righteousness may shine forth to the praise of God, who alone can give grace and power for the promotion of His own glory.

Pontefract.—"Unto us a child is born, unto us a son is given." Notwithstanding our belief in the fulfilment of this declaration, by the coming of our Lord Jesus Christ in the flesh, we have need to remember the injunction, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." The present is a day wherein scientific and literary attainments are much sought after, and there is great need to beware lest any of us are thereby spoiled,

as to a true, genuine, and lively faith in Christ Jesus our Lord. I was a little cheered by a Friend telling me afterwards that there was a striking suitability in the matter delivered, to the present circumstances of that meeting.

CHESTERFIELD.—Dipped into sympathy with some under affliction, I had to labour earnestly for their encouragement. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." We must have faith in the power, wisdom, mercy, and goodness of God, and thus trusting in Him, we must seek Him diligently, and then we become heirs of the great and precious promises. Though trials may await, though the night may be long wherein the glory of the Sun of righteousness is hid from our view, though the winter may be very cold and stormy, yet these changes are a part of God's way of dealing with His children, to teach them entire dependance upon Himself. But let them abide in His covenant, endeavouring to keep a firm hold of the grain of living faith; for He that is a righteous, merciful, covenant-keeping God, hath solemnly declared that "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." In His own due and appointed time the seasons will change, He will lead the sheep of His fold into the green pastures of life and salvation; He will even take His dear, devoted, suffering children, as into His banqueting-house, where His banner over them will be love, and where they may sit under His shadow with great delight, and feel His fruit to be sweet to their taste.

WOODHOUSE.—I was led, I trust, instructively, to enlarge on that declaration of our Lord Jesus Christ—"He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life." We must hear believingly, obediently; then the eye being kept single to the glory of God, we are preserved in this singleness of heart from sinning against Him, and do not come into condemnation, but are passed from death unto life; yea, even now, have a portion of that life of God in the soul, which is everlasting; we are passed from a death in sin, in the first and fallen nature, to a life of

righteousness in Him who died for us, and who ever liveth at the right hand of the Father, making intercession for us. It was a precious season, and I was enabled to supplicate, and to sing songs of living praise to Him who alone is worthy.

Blyth is a small meeting in Nottinghamshire, to which I felt a little attraction, and which lies nearly in our road to Gainsborough. My testimony was a call to love and confide in Him who suffereth not a sparrow to fall to the ground without His notice, and who is said to number the very hairs of the head. When we duly consider the works of creation, the minuteness of our Heavenly Father's care may well be believed. Do not the plumage of a bird, the tints of a flower, the fragrance of a plant, all denote a forming, designing mind, and a hand of incomprehensible wisdom and skill, and of constant superintendence, indicative of the attributes of Deity? Man is spoken of as the noblest of God's works, being richly endued with an intellectual capacity. Then surely he must claim as minute and constant a care as any of the lower works of creation. He is taught to labour for his daily bread, yet is wholly dependant on providential bounty. He may plough and sow, yet he cannot command the sun to shine, or bring down a drop of rain from the clouds of heaven; without both of which, his labour is in vain. When we consider the constant succession of the seasons, and how wonderfully the creatures of God are adapted for our use, we may well conclude that our Heavenly Father careth for us that we perish not. Surely, not less is His Fatherly care for that part in us which was created for immortality. Well might the Psalmist exclaim, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Gainsborough.—The testimony which I was called to bear was, I trust, in true humility, and attended with the savour of the Lord's anointing. True reverential silence is a right preparation for the worship of God. Without reverence of spirit there can be no true worship. When we are brought as to the Divine footstool, waiting for the influence of the Holy Spirit upon the mind, the humble, tender, contrite state is often produced, for it is God who maketh the heart soft, and this being a sacrifice of His own preparing, He always accepts it graciously. In this state we are rightly qualified

to utter the language, "Our Father which art in heaven, hallowed be thy name." We feel a holy reverence, and the Divine name is truly hallowed. In this tender, teachable, submissive condition, we may sincerely pray, "Thy kingdom come," for we feel that the Lord is our King; we delight to walk in His precepts, and truly desire that He may rule and reign, whose right it is. Those who thus feel are measurably prepared to say, "Thy will be done on earth, as it is done in heaven." How is the Divine will done in heaven? Doubtless it is done entirely and cheerfully. How prone are we to desire to know the boundary, the utmost limit to which we may go, in the indulgence of our natural inclinations! We ought rather simply to seek to know the will of God, and then it should be our delight to do it. Such souls as are really made alive unto God, are constrained to seek from Him their daily bread—"Give us this day our daily bread." They desire the sincere milk of the living, inspeaking word, that they may grow thereby. And although He, who is the searcher of hearts, may see meet, at times, to appoint a fast, we must still patiently and perseveringly wait upon Him, and in His own time, He will assuredly arise for our help, and make us to know the times of refreshing to come from His presence, enabling us to say, "I will take the cup of salvation and call upon the name of the Lord." I had to encourage all, particularly the young people, freely to give up to the Lord's requirings, seeing there is no greater source of pleasure than the joy of God's salvation.

Brigg.—The friendship of the world is said to be "enmity with God." How awful the consideration, that he who would be the friend of the world must be the enemy of God. Intimate association with worldly-minded men has so contaminating an influence, that it has been said, in our intercourse with such, we should pass along as a man does through a field on a rainy day, that is, as quickly as we can. If we take delight in such society, we are in great danger of being hurt by it. Our Lord prayed not that His followers should be taken out of the world, but that they might be kept from the evil. And how are we kept from the evil? It must be by abiding in the fear of God, and by watching unto prayer. The fear of God clothing the mind tends powerfully to preserve from evil. The

disciples were warned in language like this—"Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." "Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." It is said, "When Ephraim spake trembling he exalted himself in Israel, but when he offended in Baal, he died." Thus the holy fear of God preserves and truly exalts, but giving our affections to unworthy objects partakes of the nature of idolatry, and tends to spiritual death. Some who have to attend markets, in the way of business, are exposed to much danger; but no necessity of this sort will avail as a plea in the great and final day of account. Our Lord warns of this when He tells us it is better to part with a right hand, or a right eye, than to turn aside from the way of life.

Broughton.—It was much upon me to press the necessity of seeking after true reverence of spirit, in our religious meetings. In many places, they are often held in silence, and in order that they may be held to profit, it is absolutely needful that reverent stillness should be sought after. "Ye shall keep my sabbaths and reverence my sanctuary," is a command of high obligation. How excellent is the prayer of David, "Let the words of my mouth and the meditation of my heart, be acceptable in thy sight O Lord, my strength and my Redeemer." It is highly reasonable that the Creator of the universe should thus be honoured by the heart and affections of His rational creature, man, who is made only a little lower than the angels, and is set over the works of His hands.

Wainfleet.—It is said in the Scriptures of truth, that "Righteousness exalteth a nation, but sin is a reproach to any people." Christ was given as a light to enlighten the Gentiles, as well as the glory of God's people, Israel. A measure of this light has shined into the hearts of mankind, universally; for He is the true light which enlighteneth every man that cometh into the world. This it is which carries conviction into the mind of the sinner. Sin is a transgression of the law of God. His will, in whatever way it be made known, is His law to us, as individuals. Much of the will of

God has been left upon record by prophets and Apostles, who wrote as they were moved by the Holy Ghost; but He also speaks inwardly to the soul by His living word. The sinner is made at times to cry out, when he is indulging in the pleasures of sense, yet convicted of sin by the Spirit of God, and feeling that there is no peace to the wicked, "O wretched man that I am." But some who are thus far reached by the Spirit of God, yet go on sinning and repenting, without making any real advancement in the way of holiness. Such are in great danger. They rebel against the light—virtually resist the strivings of the Spirit of God. These may be suddenly cut off, and die in their sins; then, according to our Lord's own declaration, where He is gone, they can never come. I had likewise to set forth the way of recovery, by submission to the will of God, and walking in the obedience of faith according to the light received. Those who thus walk will truly receive Christ in the way of His coming. I was also enabled to supplicate in a solemn manner, and I trust to some present it was an awakening time.

GEDNEY is a small meeting. Our beloved friend, Jon. Hutchinson, was from home. I felt weak and poor, and sensible of my own utter insufficiency for the Lord's work, but a degree of thankfulness was prevalent for these feelings. It is the poor in spirit, the lowly, and humble, to whom the Lord gives more grace—He is a sovereign Lord. We may be instructed by the visit paid at the pool of Bethesda. We read that there lay a great multitude of impotent folk, lame, halt, withered, waiting for the troubling of the water. The service of ministers appears to have some resemblance to the mission of the angel who was at times sent to trouble them. They are sent to agitate or to awaken the sinner, as also to stir up the pure mind by way of remembrance. They cannot heal the sinner; this is the work of the Redeemer, and of His Holy Spirit; but they are to call attention to God, and to the word of His grace. Of all the multitude who lay in the porches, we read but of one whom our Lord saw fit to heal. He had been looking dependantly on his fellow-mortals, and they had disappointed him. He had no man to assist him into the healing waters, but sovereign mercy now interposed for his help. This was to him the day of visitation, and being obedient to our

Lord's directions, he was miraculously healed. We fare best when we do not rely upon our fellow-mortals, but go at once to the Omnipotent, the source of help, health, and salvation.

Spalding.—In the evening, a considerable number of the townspeople were present. It proved a good meeting, although, for a time, my service appeared to be attended with less power than at some other seasons, so that I felt discouraged, and thought I must sit down; but, endeavouring to keep my mind low, watchful, and patient, I had at length faith to believe that I was on the right foundation. Many and remarkable were the prophecies which holy men of God, in ancient time, were commissioned to utter or to write respecting the Gospel dispensation. The wonderful manner in which these precious records have been preserved down to the present day demands our grateful notice. No other book of equal antiquity has reached the present age, at least, as regards some portion of the Holy Scriptures. And when we consider how often these writings have been preserved at the cost of severe suffering, especially by the early Christians, when they were diligently sought after by heathen persecutors, in order that they might be burned or destroyed, their preservation is the more manifestly providential. "It shall come to pass in the last days," saith the prophet, "that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." "They shall teach no more every man his neighbour and every man his brother, saying, Know the Lord; for they shall all know me from the least of them unto the greatest of them:" and "the earth shall be full of the knowledge of the Lord as the waters cover the sea." The mountain here spoken of must not be regarded, except figuratively, as the mountain of Jerusalem—nor the house, as that temple which Solomon built, by Divine direction, and in which the glory of the Lord was made manifest in an extraordinary manner. It is evident that the teaching of all nations, spoken of by the prophet, can only be the immediate teaching of God Himself, of Him who searcheth the hearts and trieth the reins, and who discovereth unto man his way, and what the thoughts of his heart are. One of the prophets, speaking in the name of the Lord, declared, "The heaven

is my throne, and the earth is my footstool; where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made." Our blessed Lord Jesus Christ declared Himself to be the veritable temple of the living God, whilst He was pleased to sojourn on earth, being the Immanuel, or God with men. He was given for a leader and commander of the people, for a light to enlighten the Gentiles, and for salvation to the ends of the earth. Unto Him, therefore, and to the immediate gift of His own Spirit, to that grace of God which the Apostle declares hath appeared unto all men, must we look as the universal Teacher. There cannot be a doubt, but here are many serious persons who are kept in a state of comparative weakness and darkness by depending too much upon the teachings of men, to the neglect of the duty of truly waiting upon God for His teaching. The prophecy above cited is one of those which have not yet received their complete fulfilment. The grace of God which bringeth salvation doth indeed appear unto all men, but to too many it is as a light shining in darkness, and is not rightly comprehended or believed in. Yet of those who yield to the convictions of this grace, and walk in its light—of these, glorious things are spoken, even that they shall become the sons of God, and if sons, "then heirs; heirs of God, and joint heirs with Christ." As saith the Apostle, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What manner of persons therefore ought we to be in all our conversation and conduct! It is most obvious that the carnally-minded must be purified, before they can enjoy the communion of the saints in heaven, or the company of purified spirits. The Apostle speaks very positively that the carnally-minded will be excluded. Be not deceived: neither fornicators, idolators, covetous, drunkards, extortioners, or revilers, shall inherit the kingdom of God. "And such," saith he, to the early believers, "were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

I was also enabled in fervent supplication to commend the good work in all, to Him who is the author and finisher of all true faith.

Having now, by the 5th of 5th month, 1830, completed the service

which I had in prospect, when I left home, as far as it was comprised in my certificate, I may here record my humble, grateful acknowledgments unto Him who only can keep us from falling, and preserve us unto His heavenly kingdom. I have often been made sensible of my utter insufficiency for the work and service unto which I felt called; but I have indeed experienced that Divine grace is sufficient for us, and that the Lord can supply all our wants, in such time and manner as He seeth meet.

It has been my daily endeavour to exalt and magnify His holy name, and to labour honestly and earnestly with those amongst whom my lot has been cast, to bring all to the true knowledge of God, and of our Lord Jesus Christ, and to the obedience of faith; that thus they might receive remission of sins through faith in the atoning sacrifice. Glory be ascribed to Him who alone is worthy.

In the early part of this journey, my mind was brought under deep solicitude by the accounts received from home, of the weak and trying state of health of my dear wife, together with several other discouraging circumstances. I may now thankfully record that the dark cloud was gradually dispersed.

Persuaded that I was in the path of duty, and that my God was watching over my family for good, I was enabled to put my trust in Him. My love often flowed strongly towards my beloved wife and children, convinced that the Father of mercies was sanctifying the affliction. I was thankful in believing that our trials were permitted in the pure counsel and will of God, who is both gracious and merciful, although He thus sees meet to try our faith and patience. My love to my God was strong, and my desire to live to His glory, and a hope was raised in my heart that He would clothe the minds of my beloved children with His holy fear, and my desires were unto Him that they might be kept from grieving His Holy Spirit, and from quenching the least motions thereof. I often think of them individually, with tender desires for their preservation and welfare. Through all these conflicts of spirit, my mind was so mercifully stayed upon the Almighty Arm, and enabled to trust in His goodness and protecting care, that I was not sensible that the religious service allotted me was marred or hindered by anxiety about those

at home. My outward affairs I was enabled to leave, in humble confidence that my Heavenly Father—my Shepherd, would continue to provide in that way which He alone knew would be most conducive to our real good. I felt it would be wrong in us to despair of His providential and merciful protection, after having, for so many years, largely experienced it. Suffering and trials are often mercies in disguise.

On my way to the yearly meeting, my peace flowed sweetly, and songs of praise and thanksgiving were ascribed to my God.

JOURNEY

To Derbyshire and Nottinghamshire, etc., from 12th of 4th month to 8th of 7th month, 1833.

Nottingham Quarterly Meeting.—I was comforted in being among the Friends of this meeting. I had to speak of the goodness of the Almighty in communicating the knowledge of His will to mankind, in a variety of ways, in the different ages of the world. He spoke to our first parents by direct communication in the garden of Eden. Of Enoch it was said, that he walked with God. Noah appears to have had direct communication also, and was made a "preacher of righteousness." To Abraham, Isaac, and Jacob, God was pleased to communicate through the ministry of angels, as well as by more direct intimations of His will, through the motions of the Holy Spirit. In this latter way He spoke to Moses, and through him to the Israelites. In after ages He spoke through His servants, the prophets, as well as through the medium of His priests; and in the fulness of time, He spoke to the inhabitants of Judea through our Lord Jesus Christ, by His personal manifestation, when clothed in the body of His flesh, in which He suffered as a propitiatory sacrifice for our sins. After His resurrection, and ascension into heaven, came that large outpouring of the Spirit, and gifts of the Holy Ghost, with which His Apostles in particular were so richly endued for the work to which they were called; their testimony being confirmed by miracles, and that unction from the Holy One poured forth for the instruction and consolation of all His true disciples to the end of

time, a measure and manifestation of which is given to every man to profit withal. I had to express my full persuasion that it is only for want of more dedication, and unreserved devotedness to the Lord's service, that more members of our own Society are not endued with spiritual gifts.

This was to me a time of renewed favour, in which strength was afforded to advocate, in the authority of the Gospel, the cause of truth and righteousness.

After this meeting I proceeded to London. The Anti-Slavery Convention was a highly interesting meeting of talented and pious men, and was attended with useful results. Our dear Friends, Stephen Grellett and William Allen, had just arrived from their journey into Spain.

Tottenham Meeting, first-day. Dear S. Grellett was sweetly engaged in ministry. I had to follow in a communication with which he afterwards expressed his unity. Such encouragement, I felt, was not to be lightly esteemed. My subject was the necessity of humility and meekness, and our subjection to the yoke of Christ, in order to experience the work of regeneration to go forward in our hearts; a work which, our Lord declares essential to an entrance into His kingdom.

In the afternoon, dear Thomas Shillitoe was engaged in testimony. I afterwards went to visit an invalid Friend, who appeared near his close. He seemed alive in the truth, and a precious covering of the Father's love overshadowed us. A few words of consolation seemed as rain to the thirsty ground. I felt thankful in being made the minister of comfort to an afflicted brother.

Reading.—Here, also, dear Stephen Grellett had good and acceptable service; after which, I had an opportunity for casting off a little burden which had rested on my mind ever since I was last here. I have often looked toward this meeting, and am now brought to it in an unexpected manner. The subject which came before me was the absolute necessity of our boldly avowing our allegiance unto God. Our Lord plainly intimates that they who are ashamed of Him, and of His words, of them will He be ashamed, in the presence of His Father, and the holy angels. It is a cross to our corrupt nature to

appear as fools before men, even for Christ's sake, but there is no other safe way than to submit to it. God is merciful and gracious, and condescends to help and instruct those who feel a sincere desire to follow the paths of life, but are yet in a state of great weakness. Thus our Lord taught Nicodemus the mystery of regeneration, at a time when the fear of man so far prevailed that he came to Him by night. But we find he listened with attention to His discourse, and there is reason to believe he was favoured to experience the prevalence of that power which subdued his reluctance to confess his faith in Christ before men, as we find, upon a subsequent occasion, he came forward with more boldness and faithfulness to own his allegiance to the Lord of life and glory. But we have no reason to believe that in case he had continued to shrink from this avowal, he ever could have obtained true peace with God. I was favoured with strength and clearness to illustrate this interesting subject, which I believed was peculiarly appropriate to some present.

After attending the yearly meeting, G. R. continues:—

Loughborough.—Before I proceed with my journal of the remainder of the visit to this quarterly meeting, I will relate what took place at the meeting at Staines, when I was there with Stephen Grellett. In the course of his testimony, S. G. related the case of a young Friend, of Philadelphia, who was seized with a severe illness, after having led a dissipated course of life. He became greatly alarmed in the near view of eternity, bewailed his outgoings with bitter lamentation, and prayed earnestly and repeatedly that he might be spared but one year, and that the circumspection of his conduct might bear witness to the sincerity of his repentance. Contrary to the expectation of those around him, his prayer was granted. For about three months, his conduct was satisfactory, but, as his deep conflict subsided, he grew more careless, and eventually launched out into greater excess than ever. When the year was nearly expired, he was again seized with illness. The same Friend who had witnessed his former contrition again visited him; but how awful did his state appear! He was indeed stung with remorse, but wholly without contrition. On being spoken to, he uttered dreadful and blasphemous curses, and when the year was nearly completed from

the time of his former visitation, he expired without hope. Stephen Grellett appealed to the witness for God in some consciences now present, for the applicability of the case, earnestly entreating that it might afford deep instruction. I was told next morning that a young man was present to whom the warning properly applied.

Derby.—This meeting was gathered about twenty years ago. About sixty might assemble with us on the present occasion. It is said, "The Lord's portion is his people, and Jacob is the lot of his inheritance." We are not our own, but are bought with a price. How important therefore is it that we do not frustrate the Lord's gracious designs concerning us. How touching was His expostulation with His people Israel. "Ye have seen.....how I bare you on eagle's wings, and brought you unto myself. Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine." It is His will that His people should live to His glory, and shew forth His praise. How needful then that we should walk in true humility, and in devotedness of spirit, that He may teach us His ways, and guide us in His counsel. He will ultimately gather a people for His own glory out of every nation, tongue, and people.

Castle Dinnington.—Our Lord taught much by figurative language, such as it was easy to comprehend, if the spiritual ear was rightly opened; but, if not, all was mystery. But when the figure was dwelt upon too literally, the spiritual application was not apprehended. "The light of the body is the eye." If the mental eye be singly kept open to perceive the will of God, and earnest desires experienced that the clean heart may be created, and the right spirit renewed, the Christian need not be long in darkness as to his real state in the Lord's sight. But the double-minded give way to reasoning with flesh and blood. They desire eternal life, but they also desire to enjoy sinful indulgence. Thus the understanding becomes darkened and bewildered. Hypocritical professors may be grievously mistaken as to their own condition. They are choosing their own ways, and the Lord may choose their delusions. He wants a sincere-hearted, devoted people.

Furness.—It was a wet, stormy morning, and the meeting was

small. I was drawn into tender sympathy with the few, and had to endeavour to encourage them in well-doing, by the example of the faithful of former generations, even of those who, being amongst the poor and despised of this world, were rich in faith. Some of these had to wander about amongst men as pilgrims and sojourners; yea, they had for their habitation the caves and dens of the earth; and for their clothing, sheepskins and goatskins, being destitute, afflicted, tormented. Of these despised ones it is said the world was not worthy of them, but they endured, seeing Him who is invisible, and having their eye turned towards the eternal recompense of reward. I was also enabled to supplicate I trust to our mutual encouragement.

I now considered whether it would do for me to be at Sheffield on first-day, rather than at the small meeting of Mansfield. I earnestly sought Divine counsel, and I believe I had it, and was thankful that the good hand of my God was thus near to guide and instruct me.

Blyth Meeting was a season of deep, earnest breathing of spirit for Divine help, and way opened for my instruction and encouragement. I had to mention the Lord's gracious assurance to Abraham, "I am thy shield and thy exceeding great reward." If the Lord Almighty be our defence and our shield in the day of trial and of danger, we need not fear, whatever He may see meet in His wisdom to permit to attend us. Abraham was very closely proved. The Lord had said to him, "Walk before me and be thou perfect;" and when He called upon him to give up his only son, he prepared to obey. The holy fear of God, and living faith in His name, gave him strength in the day of trial; and his obedience and faithfulness drew down upon him a shower of the most precious promises. How instructive are these events to both old and young! What encouragement do they hold out for the most unreserved dedication to God, and obedience to manifested duty! The Lord Himself is not only the shield and defence of His people, but He is also their exceeding great reward. What are all the trials and afflictions of time to eternal joys? to that state of rest and blessedness which the Lord hath provided for them who sincerely love and fear Him! "Great peace have they who love thy law, and nothing shall offend them." They delight in the law of God, and meditate therein both day and night.

They not only obey the law, but they love it. The will of God is their law.

A precious degree of Divine power and unction attended this brief testimony.

CHESTERFIELD.—The quarterly meeting when held here is usually small, as there are only few who reside here. My way opened to labour amongst them, which proved greatly to my own relief and peace; and this being the closing opportunity in this quarterly meeting, I esteemed it a great favour, for which I felt truly and humbly thankful, and have reason to believe many of those dear Friends were so too, for this fresh extension of Divine love and mercy.

When the Lord had raised up His people Israel, to shew forth His power in them, and thereby proclaim the glory of His holy name amongst the surrounding nations, we read that after having magnified His great name by the manner of their deliverance from the Egyptian yoke, wherein He shewed mighty signs and judgments amongst their enemies, slaying their first-born, and overthrowing their army in the midst of the sea, He then led His people to Sinai, where, through the mediation of His servant Moses, He gave laws, statutes, ordinances, superior to those of any other nation, in an especial manner proclaiming His high and holy name, and strictly enjoining them to worship no other God, no graven or molten image of anything in heaven above or in the earth beneath, as was the manner of the other nations. Yet we find from generation to generation, the Israelites were prone to transgress this His holy law, and again and again sunk into idolatrous worship, by which the Lord's anger was often greatly provoked, and at length, after long forbearance and many chastisements, He permitted their enemies to prevail over them, and to encamp about Jerusalem the chosen city, to break down the wall thereof, and to burn the gates with fire—to destroy their beautiful temple, and to lead their king, princes, nobles, and their young men and maidens into captivity, where they were long sorely oppressed, until they were thoroughly cured of idol worship, of which they daily beheld the degrading and baneful tendency. Yet even in this sore distressed and desolate condition, the Lord remembered them in mercy, and provided for their return to their own land. It was

now that Nehemiah, hearing of the desolation of the city of his fathers' sepulchres, was led earnestly to pray for them to the God of heaven, confessing the iniquity of their fathers, and of themselves, and imploring mercy and help.

We read that whilst Nehemiah was under this exercise his countenance became sad; and the king, his master, observing him, inquired, "Why art thou sad, seeing thou art not sick?" This encouraged him to disclose his concern for the restoration of the city of his people. The king, in commisseration for his mournful condition, was induced to assist him to fulfil the gracious designs of that Almighty Being, the God of Abraham, of Isaac, and of Jacob, in the fresh remembrance of His covenant.

Thus He who holds the hearts of men as in His hand, and can turn those at His will, inclined the king's heart to co-operate with Nehemiah in effecting His gracious designs concerning the restoration of His chosen people. Are there not many amongst us, as a people, who are at times deeply sensible of the low state of our Society, whose countenances at times are sad when they are not sick? May such be enabled to pour out their cries and supplications to Him who hath all power to deliver, who will graciously remember them in their solitary retirement before Him, and in their exercise of spirit in their little meetings. As these fully surrender themselves to the Lord's service, He will make them instrumental in bringing back the captivity of His people from that state of bondage to the spirit of this world, in which many amongst us are manifestly held. For surely the Lord's design concerning us as a people was, that we should shew forth amongst men those testimonies which were given us to bear—in an especial manner, that distinguishing doctrine of the efficacy and sufficiency of Divine grace, independent of human instrumentality, by which the Lord writes His law upon softened hearts, putting His Holy Spirit upon them, opening to their understanding the mysteries of His kingdom as they yield obedience to His will—opening also the precious record of inspiration in the Scriptures of truth, God Himself being their teacher to profit, their instructor in righteousness, so that no man need say to his brother, "Know the Lord, for all shall know me from the least of them even

to the greatest of them," saith the Lord Almighty. This is the glory of the Gospel dispensation, wherein are fulfilled many great and precious promises. Is not the call of the Lord renewedly going forth, "Come out of Babylon, my people, be ye not partakers of her sins, that ye receive not of her plagues?" Were we to sit down as by the river side, earnestly beseeching the God of heaven that He would shew us the good and the right way for ourselves, our little ones, and for all our substance, He would yet hear us and listen to our prayer. He would lead us to survey the breaches in our walls and teach us how to repair them, so that the language might again go forth, even concerning us as His people, "For the Lord hath chosen Zion, he hath desired it for an habitation. This is my rest for ever, here will I dwell, for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread: I will clothe her priests with salvation, and her saints shall shout aloud for joy." I am persuaded that there only wants a more full surrender and entire subjection to the Lord's transforming power, to His preparing, forming hand; more zeal for His glory, and more right concern for the spread of the Redeemer's kingdom, to draw down blessings and spiritual gifts upon us as a religious Society; and in some degree at least, as in ancient days, Jerusalem would again be known spiritually as a quiet habitation, yea, the joy of many generations.

In reviewing my movements through this quarterly meeting, I have cause to be thankful that my mind has been prepared and qualified, often through deep wading and secret conflicts of spirit, to sympathise with the little companies which profess our name, and in Gospel love to minister amongst them, in the ability which my gracious Lord and Master was pleased to afford, and in that love, I was uniformly kindly received and helped along. I have faith to believe that there is a seed amongst them which is precious in the Divine sight, and that some of their number will be raised up to shew forth the Lord's praise.

From Chesterfield I proceeded by coach to Birmingham and Worcester, where I enjoyed the society of my precious daughter Rachel Pumphrey, and her family, for two or three days. On first-day morning, at Worcester meeting, I had a sweet refreshing season in

silence, in which holy tranquillity was the covering of my spirit. I felt sweet unity also with the spirits of many present. Near the close of the evening sitting, I had a few words to express. The language of the prophet came before me, "Fear and the pit, and a snare is thy portion, O thou inhabitant of the earth." If we are seeking our chief enjoyments in the things of time and sense, if we are living as mere inhabitants of the earth, our peace and enjoyment will be broken and disturbed as we pass along through this changeable state of existence. We shall often be in fear, and shall be exposed to many snares. We shall labour and feel heavy laden. Our burden will be galling, and our path strewed with many disappointments. To such as these, our Lord uttered the gracious invitation, "Come unto me all ye that labour and are heavy laden, and I will give you rest," etc. Let us therefore go unto Christ, and be willing that He should teach us. The humble and lowly in heart are much more easily resigned to the ills of life than the earthly and the high-minded. These fret and chafe, whilst the humble and lowly readily acquiesce in the dispensations of Providence, and in cherishing the spirit of the meek and lowly Jesus—they find rest unto their souls.

Having for several days felt an attraction to attend the quarterly meeting at Banbury, I took coach for Chipping Norton, and after spending three hours in the family of Esther Atkins, her son John took me in a gig to that place.

In the quarterly meeting of Bucks and Oxfordshire, I had to mention the remarkable words of our Lord—"If a man keep my sayings, he shall never see death." This is a strong inducement to us to yield faithful obedience to all the Lord's requirements; but we have an unwearied enemy, who is endeavouring to persuade many of us that less than entire dedication and faithful obedience will do. It was thus that he ensnared our first parents. The command was—"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." But the serpent persuaded them that they should not surely die, but that the fruit was good to make them wise. Thus he prevails over many amongst us, persuading that God is merciful, that He will not exact rigid obedience, that there is another way of

salvation provided. Thus he brings doubting and darkness over the mind—first, unbelief; then, disobedience. He soothes many into a false confidence by leading them to compare themselves and their own conduct with that of others, pointing to such an one who appears to be accepted, and to enjoy the favour of God, and yet can tread a wider path. The enemy of souls, as we lean to his suggestions, keeps us in a halting state, dwarfish and weak, thus preventing our advancement in the path of life. But what is the language of our Redeemer? "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father." "If ye love me, keep my commandments." "If a man keep my sayings, he shall never see death;" he partakes already of that life which is eternal, and eventually he shall enter into that inheritance which is incorruptible and undefiled. Should not He who offered up His life for our sakes have the entire dominion in our souls? We are not our own, we are bought with a price. It is our duty therefore to look to our Divine Leader and Conqueror—to accept Him as our prophet, priest, and king. It is not for us to judge one another; each must give account to his own Master. The Lord hath apportioned the talents, which He distributes variously, and has an undoubted right to require a return accordingly. I fully believe that among that innumerable company that shall stand as upon mount Zion, having the harps of God in their hands, there will be found some out of every country, nation, and language. The Lord shall prepare and accept these as He sees meet; but He warned those among whom His mighty works had been done, that, had Sodom and Gomorrha, Tyre and Sidon, witnessed the mighty works which they had seen, they would have remained unto that day. We in this age live in the fulness of Gospel light; we have received many talents, let us be concerned diligently to improve thereby. Let us freely surrender ourselves into the Lord's hand, that He may rule and reign, that He may form and fashion according to His own good pleasure. Some who can confess to these truths yet feel themselves in bondage, and at times are led to cry out under a sense of their wretchedness. Let such look up to the Lord Jehovah, in whom is everlasting strength, ever bearing in mind that our salvation is not

of ourselves. If we follow His leadings, obedience will strengthen our faith, until God and His Christ come to be exalted over all, "God blessed for ever."

I returned to Worcester, and again visited that meeting on first-day, 6th month 30th, but sat both meetings in silence. My dear son, Thomas Pumphrey, was engaged in the morning on the subject of the depravity of the human heart. He was favoured with a renewed sense of the overshadowing of Divine love; and under the precious influence thereof, some Scripture passages were opened instructively to my understanding. I thought a little light shone also on the path which it would be right for me to pursue on our journey homeward. On second-day I visited some under affliction, and on third-day, Thomas and Rachel, and I proceeded to Chipping Norton, to attend the marriage of my son Henry, with Anna, the daughter of Esther Atkins. We found H. had arrived. On fifth-day morning, the 4th of 7th month, 1833, after the family reading, we were favoured with a solemn religious opportunity, during which, E. A. was engaged in supplication, expressing her firm persuasion that the union of our children, which was about to take place, was in the ordering of Divine wisdom, and craving a blessing upon them and upon the meeting which was about to assemble on the occasion. Our dear Thomas Pumphrey was also engaged in the same exercise, expressing a similar belief, and supplicating that the Lord would graciously condescend to bless their union, and to watch over them during the excursion of pleasure which they had in contemplation, and that, in seeing the wonders of the visible creation, their minds might be elevated to adore, to love, and to serve Him who is the Almighty Creator of all. It was a heart-tendering opportunity, yet throughout the day, E. A. was preserved in remarkable composure. At meeting, besides the Friends of the place, and a few from the neighbouring district, there were a considerable number of the towns-people in various ranks of life.

After a more solemn time of silence than is usually the case on such occasions, Joseph Atkins revived the language of the prophet, "Keep silence before me, ye islands, and let my people renew their strength"—remarking on the profitable tendency of this practice of

our Society of silent waiting upon God, shewing especially how appropriate it is when we are about to enter into the solemn covenant of marriage. After he sat down, I had to revive the query, What is the chief end and design of God in forming man? We may correctly reply, to glorify God whilst here upon earth, that he may enjoy Him for ever. This is a truly gracious and noble design. The mind of the Psalmist David was filled with holy admiration at the goodness and condescension of God when he exclaimed, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour; thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." Another of the Lord's servants exclaims, "What is man that thou shouldst set thine heart upon him? and that thou shouldst visit him every morning, and try him every moment." How wonderful are the ways of the Most High, whether we contemplate the infinite variety of His works, from the greatest and noblest to the most minute, and consider that all are sustained and upheld by His providential care; or consider the richness of His love in the admirable facilities with which He has endowed His creature man, making him in a wonderful degree lord over the lower creation. Our souls may well be clothed with gratitude and with love. But what is the actual state of the case? Man is a fallen creature: he was created perfect in the beginning, even in the image of his Creator, but he fell, and has found out many wicked inventions. The prophet, remonstrating with Israel of old, calls upon the brute creation to witness against them. "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." Now, why is this? Is it not because too many rest in the enjoyment of the bountiful provision of the great Creator, the things of time and of sense; yea, many are even living in gross sensuality, forgetting God who formed them, days without number—yet how full of compassion is our longsuffering God! He beheld His creature man in his fallen condition, and pitied him, and provided a way for his deliverance

from the guilt and thraldom of sin, by and through His own beloved Son, our Lord Jesus Christ, that thus man might be reconciled to God, through the blood of atonement, and thereby know the remission of the sins that are past, through living faith, and that, yielding to the baptizing influence of the Holy Spirit, he might find true repentance, and thus be rightly prepared to glorify God whilst here on earth, and, when done with time, to be admitted into those regions of light and life where nothing that is unholy can ever enter, there to enjoy the presence of God for ever.

Soon after I took my seat, H. and A. stood up and pronounced the marriage covenant in a becoming manner; after which, T. P. addressed us in a lively and instructive testimony. It then appeared my duty to bend the knee in reverent supplication, that those present might so submit themselves unto the will of God that they may share the promised blessings of the Gospel. Christ is to have the heathen for His inheritance, and the uttermost parts of the earth for His possession. From the rising of the sun to the going down of the same, His name is to be great among the Gentiles, and in every place, incense, and a pure offering shall be offered to His name.

My desire fervently ascended for all present, that they might obtain the promises of the Gospel. It was a time of spiritual refreshment to those who were left with the family during the remainder of the day. Our spirits were so bowed before the Lord that we were repeatedly gathered into silence, in which season, instruction afresh flowed. I had to extend the word of tender invitation in the evening sitting, and felt truly thankful for the mercies graciously vouchsafed throughout the day.

I returned to Worcester, and was accompanied by my daughter, R. P., to Manchester, on my way homewards.

In this journey I was absent from home for about three months, and travelled about eleven hundred and eighty-two miles.

JOURNEY

WITH JOHN RICHARDSON, OF NEWCASTLE,

INTO CUMBERLAND, WESTMORELAND, ETC., IN 1834.

I LEFT home on the 14th of 3rd month, 1834, and visited Wigton and some of the neighbouring meetings, as well as the school at Brookfield.

BECKFOOT.—At the monthly meeting, I laboured honestly, and I hoped a lively exercise of mind was brought over the meeting, which continued during the meeting for discipline. A view which I have long had, of paying a visit to the Friends of this meeting, in their families, came weightily before me. Requesting a few Friends to stop at the close of the meeting, arrangements were made, and I got through fourteen sittings. In several instances Divine love and power prevailed, to the tendering of our hearts together before the Lord. I was truly thankful for the help thus afforded.

SOLPORT.—The meeting here was pretty well attended, considering the thin population, notice having been previously given to Friends, and to several of their neighbours. I was enabled to get through the service to my own relief and satisfaction, though amongst a people, many of whom appear to be in an uncultivated, unconcerned state of mind. I trust several hearts were tendered, under a sense of the fresh extension of redeeming love and mercy, by way of a renewed visitation. The family visit was peacefully accomplished, and was, I trust, a time of instruction, warning, and encouragement to many.

About this time, I was brought into close and deep searching of heart, and solicitude for Divine counsel, by letters from home, informing me that my dear brother Henry, who had long been in declining health, had passed through the last conflict in this probationary state to an endless eternity, I humbly and reverently trust, of bliss and joy unspeakable. It occurred in the evening of the 25th of 3rd month, 1834. As the interment was fixed for first-day, it appeared best for me to pursue my service, in attending to my appointment of meetings, without attempting to go to the funeral, and I was thankful that my mind was strengthened to do so. My religious labours tend to prepare for the enjoyment of the things which, though not seen, yet may, in some degree, be apprehended by faith, and are in their duration eternal. The more the attention of the mind is thus fixed, the more all that relates to the things of this world only sinks in comparative importance. It was a view of this sort that led the Apostle to declare, "Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now, henceforth know we him no more." But yet frail mortals can only be enabled to walk on the sea of earthly troubles, through the immediate extension of Divine help, without which they are prone to sink. My dear brother had to pass through severe conflicts before his close, being involved in deep solicitude as to his eternal well-being, saying on one occasion that he had feared the Lord from his youth, which had tended to preserve him from great sins, but he had not loved Him as he ought. He wrestled hard for peace with God, and I trust, that through Christ, he found it.

Cockermouth.—I endeavoured to set forth the care, compassion, and longsuffering of God, even toward sinners, and such as stray from the true fold of rest and peace. We read that when Israel was in the wilderness, Amalek came and smote the weak and sickly amongst them, with the hindermost of their camp. Therefore the Lord declared that he would have war with Amalek from generation to generation. It was for man, whilst yet a sinner, that Christ died. The Apostle, after stating some of the various classes of sinners, who, if they continue such, must be excluded from the kingdom of God, goes on to say, "And such were some of you; but ye are

washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." How humiliating is this to the pride of man; yet how sweetly encouraging to the truly contrite soul—to those upon whom God looks with compassion from His high and holy habitation. I had reason to believe that this testimony was peculiarly appropriate to the condition of some present.

KENDAL.—I was strengthened to bear a faithful, animating testimony to the sufficiency of Divine power and mercy. Our Lord said to His disciples, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit;" and again, "Herein is my Father glorified, that ye bear much fruit." How forcibly does this point to the active usefulness of true disciples! And when we take a view of the extent of the field of labour which is unfolded to the vision of the enlightened mind, in that prayer which our Lord taught His disciples, "Our Father which art in heaven, Hallowed be thy name—Thy kingdom come—Thy will be done in earth, as it is in heaven:" when we consider that Christ is to reign until all His enemies are put under His feet, and that His dominion is to extend "from sea to sea, and from the river unto the ends of the earth:" that the Lord's will is to be done, not in part only, but entirely, even as it is done in heaven; ought not such as have known a being in Christ, the living Vine, earnestly to desire that they may grow in grace, and in the saving knowledge of our Lord Jesus Christ? ought they not to desire spiritual gifts, yea, to covet them earnestly, that thus they may be made instrumental in the extension of the Redeemer's kingdom? first suffering it to have full dominion in their own hearts, and then labouring, as opportunity and ability are afforded, to promote its reception and growth in the hearts of others. The prophet Daniel, beholding in the visions of light, the glory of the church of Christ, exclaims, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." This is the treasure in heaven that faileth not, the bags that never wax old, the crown of righteousness which the Lord will give to His dedicated servants in that day, to those whose names

are written in the Lamb's book of life. When we look over our religious Society, and observe how many meetings there are entirely stripped of instrumental ministry, except on occasional visits, can we believe that there is any other cause but the want of a more full dedication to the Lord's service, that prevents His pouring out upon us a much larger portion of the gifts of His Holy Spirit? My heart yearned over the young people especially, that with earnest desire they may seek the Lord diligently, watchfully keeping loose from the spirit of the world, that so the Lord's preparing hand may be permitted freely to operate upon them, and then we may trust and hope that the anointing oil will be poured upon some of them.

Wyersdale.—After a hard struggle, in which my faith almost failed, I was at length helped to preach the Gospel in its own power and authority, I hope to the reaching of the witness for God in some minds. The Lord filleth the hungry with good things, but the rich he sendeth empty away. Although, after long waiting, we should only be filled with a humiliating sense of our own weakness, and our entire dependance on Divine care and support—even this is a good thing. In this state, we shall be concerned to walk before God in reverence and fear, and be careful not to grieve His Holy Spirit, by disobedience to manifested duty. I described some of the conflicts of the awakened mind, and how, as light increases, it seemed as though our transgressions increased; whereas it is only owing to the conscience which before was dark, or even seared, becoming wakeful, enlightened, and tender, so that things are now discovered to be sinful which, in our unawakened state, were not so regarded. The Lord is very near to such as are in this state of mind; and if the exercises and operations of His Spirit are submitted to, and abode under, He will, in His own time, proclaim deliverance to the captive soul. I warned also against the delusions of the enemy, when he would persuade us that our case is desperate and irretrievable. "In the Lord Jehovah is everlasting strength." He declared to His people formerly, that He is a God afar off, as well as a God nigh at hand; He brought again His people from the land of their captivity, where He had permitted them to be carried away, and He can deliver us now from the very depths of the pit of corruption.

CALDERBRIDGE.—R. J. and his brother formerly had to go eleven miles, to Wyersdale meeting, but they have built, at their own charge, a good commodious meeting-house, and there are now about twenty-seven members belonging to it. My testimony amongst them was of an alarming, awakening character, but I reverently trust that the Lord was with me, owning my labour, both in testimony and supplication.

PRESTON.—I spoke experimentally of the provings and conflicts, which are the frequent portion of the Christian traveller. It is said that our Lord Jesus Christ was "led of the Spirit into the wilderness, to be tempted of the devil." His true disciples also are at times thus led as into the wilderness state; but after the Lord hath proved them, He speaks comfortably to them. It is said that He gives them vineyards from thence for cultivation and enjoyment, and "the valley of Achor for a door of hope." In seasons of desertion, when the light of God's countenance is veiled from us, it is always well, sincerely and humbly to inquire, Is there a cause? is there any secret disobedience or unfaithfulness lurking in my heart? anything comparable to the wedge of gold, the Babylonish garment, or any other forbidden thing that I ought to bring forth, as into the valley of Achor, to be consumed? Thus, as we resign ourselves to be thoroughly searched, we shall see before us a door of hope; we shall then be led as into the green pastures, and feel the flowing of that stream of living water, by which the soul is both cleansed and refreshed. My prayers were offered for those who are as the lambs of the flock, in whom good desires are but young, who have set their faces toward the city of God, but who feel sensible that, as yet, they have made little progress: to these Christ calls, "Come unto me all ye that labour and are heavy laden."

BLACKBURN.—My service was to point out the danger of mixing with worldly-minded or ungodly men, in frequent familiar converse. Even tenderly visited minds, who have known the dayspring from on high, may thus suffer serious loss. "The friendship of the world is enmity with God." How awful is the language, "Whosoever therefore will be a friend of the world is the enemy of God." It was said of some of the Lord's chosen people formerly, "Ephraim is

joined to idols;" and again, "Strangers have devoured his strength." We sometimes see well-meaning individuals ensnared, by entering with avidity into popular political questions, which unduly absorb their minds, and become to them as idols; and mixing with worldly-minded men for the attainment of favourite objects, they become, in degree, contaminated with their spirit, and are drawn from under the preserving influence of the holy fear of God—strangers devour their strength.

It is true that our Lord condescended to eat with publicans and sinners, but He, in the Divine power, stood over the evil in them; He went amongst them for their good; and in like manner the Lord's true, humble-minded disciples are felt to be as a savour of life unto life in them that are saved, or of death or condemnation to the disobedient and perishing sinner. In their intercourse with men, they are watchful unto prayer, that they may not so mingle with them as to drink in their spirit, but are concerned to bear a faithful testimony to the truth, and against evil. I then supplicated that Divine protection might be extended over us, seeing we were raised up to be a people to the Lord's praise. There was something in these exercises so unusually pointed, that I felt solicitous to know whether I had been rightly guided, but was very cautious of making any inquiry, believing it to be in general safest to leave it. I felt peaceful, and afterwards met with a little confirmation of my course.

Southport.—My concern was chiefly for the young people, to whom I spoke of the gracious invitation of Christ in the character of wisdom. "I love them that love me, and those that seek me early shall find me." The Lord is a rich rewarder of them who diligently seek Him. Thus we may clearly discover how essential are diligence and earnestness in our search after God, with true devotedness, if we would enjoy the blessings of religion. Private devotional retirement was urged, as a precious means of a growth in grace.

My being led to visit so many of the small meetings in Cumberland, Westmoreland, and Lancashire, has been, I have reason to believe, peculiarly seasonable, as they have lately been passed by in the visits of some eminent ministers, as Stephen Grellet, and others. The great Head of the church is yet evincing His tender care over

it. These considerations have felt to me as an evidence of right and wise direction, not in the will or wisdom of man.

From Southport his nephew, John Richardson, returned home to Newcastle, and G. R. proceeded to Liverpool.

LIVERPOOL.—My mind was drawn into deep sympathy with the many young persons who resort to this meeting, and become as strangers in a strange land, exposed to many dangers and temptations. The words of the poet describe the watchful superintendence of a gracious Providence :—

"Thy Providence my life sustained,
And all my wants redressed,
When in the silent womb I lay,
And hung upon the breast.

"When, in the slippery paths of youth,
With heedless steps I ran,
Thine arm, unseen, conveyed me safe,
And led me up to man."

When we consider the care of Divine Providence over the various works of creation, especially as exhibited over animated beings—how richly endowed they are with the necessary organs and faculties to enable them to sustain a comfortable existence, and in many cases a state of considerable enjoyment, and that this care is conspicuous even in the most minute, as well as in the largest works of the animal creation, then can we doubt that a superior degree of care is bestowed upon man, the noblest of those works, endued with faculties and capacities of a much higher order than the rest. Various indeed are the privileges conferred upon mankind, over many of which, individually, they have no control, such as birth, parentage, country, etc., whether their lot shall be cast among the pious or the vicious, amongst such as will do what they can to cherish the seeds of religion and virtue, or those who will encourage vice, and even at times command the transgression of the Divine law. This ought to be an humbling, and yet a stimulating consideration to such as have been favoured with a guarded and religious education: they had no control over the circumstances which placed them in the way of it, and yet they cannot be too thankful or too sensible of the awful obligation

they are under, carefully to improve by it, as well as by the many valuable Christian privileges which we, in this country, are favoured with, over most of the nations. God, who made of one blood all the nations of the earth, hath determined the times before appointed, and the bounds of their habitation. It might have been the lot of any of us to have lived amongst the ignorant and uncivilized nations, or during the "dark ages" of our own land; we could not have ordered it otherwise; how many talents therefore have many of us received, for the improvement of which we must be accountable! But, on the other hand, none need despair of the mercies of God, on account of any difference in their outward lot. He whose care and mercy are extended over the lowest and meanest of His works, is also mindful of them. He is rich in mercy unto all that call upon Him in fervency of spirit, and in integrity of heart. His power is Almighty, and His goodness, mercy, and forbearance, immeasurable. Let not the enemy of souls persuade any that it is impossible for them to walk in conformity to the will of God. Many are the temptations which assail some, and the snares whereby their feet are in danger of being entangled; but let such seek the Lord, waiting humbly at His footstool for counsel and strength, and then He, with the temptation, will open a door of escape. Christ died for sinners, and none who rightly come to Him will be rejected.

When about to leave Liverpool, I received information of the indisposition of one of my family, which so weighed me down as almost to unfit me for the service of the meeting at Ashton; but a little matter opened, I hope instructively to some hungry souls, and I was additionally relieved in the line of supplication.

In travelling along, my mind has been often attracted to the circumstances in which our Society is now placed, in these north-western counties. Many Friends have, of late years, been led to settle in Liverpool and Manchester, with the hope of making a better livelihood. The burden of care which, from this cause, does, or ought to devolve upon the elder Friends in these places, for the help and preservation of these young people especially, is heavier than the few who hold stations by appointment in the church are well able to bear; and yet, unless considerable care is exercised over this class,

there is a high probability that many youths who have been privileged with a guarded and religious education at Wigton and other schools, will be ensnared by the many temptations with which young people are beset, especially in large towns, and it is very probable that many of them may be lost to our religious Society.

In the review of this journey, on my way homewards, I felt peaceful, and was led closely to scrutinize how far my life is conformable to the doctrine which I have been engaged to preach to others; and though enough was presented to my view deeply to humble and abase the creature, yet, through unmerited condescension and mercy, the streams of sweet, heavenly consolation flowed freely through my soul, and thanksgiving and praise ascended unto my gracious Lord, who has deigned to employ me in the service of the ministry, and to strengthen me to proclaim the riches of His grace, to the glory of Him who liveth and reigneth for ever and ever. In all my ways, I desire ever to be enabled to confide in the wisdom of His counsel and direction, as well as in His power. Many have to leave their families on account of trade; many for the attainment of military fame and glory: how vastly surpassing in importance is the prize for which we have to contend, even to win souls to Christ; looking for a portion in the "inheritance incorruptible and undefiled, and that fadeth not away," even the recompense of an eternal reward. "Bless the Lord, O my soul, and all that is within me bless his holy name."

JOURNEY

To Yorkshire, etc., in 1834.

My family (on whose account I returned home for awhile) now being improved in health, I left home on the 16th of 5th month, by coach for Leeds, and thence into Lancashire, where I had more religious service, and at its close, felt truly thankful for the fresh evidence that my God owned my labours for the promotion of His glory, and the advancement of the Redeemer's kingdom.

Briggflatts.—Having felt the current of Gospel love flow towards the people about Briggflatts, I requested Friends to extend the invitation for first-day morning, the 25th. I had to dwell much on the duty of assembling together for the purpose of waiting upon God, in order to be enabled to worship Him, and had to point out the loss which those sustain who depend too much upon their fellow-mortals, so that if there be no minister, they do not meet. Such may remember the curse or woe denounced upon those who trust in man, and not in the Lord; they are in danger of becoming like the barren heath, unfruitful; whilst those who trust in the Lord, not making flesh their arm, are like trees planted by the rivers, they are fruitful; even the heat of persecution or tribulation doth not parch them; their leaf doth not wither, and whatsoever they do prospereth. The duty of presenting ourselves before the Lord is clearly inculcated in the Old Testament, as in the case of Abraham, who is called "the friend of God." In his various sojournings he set up an altar, and called on the name of the Lord, and we may safely presume that this was with his household and servants assembled around him. Moses enjoins on the

Israelites this duty, in token of gratitude for the bounties of Providence, and the renewal of their covenant with the Lord. There is much instruction in the manner in which He directs them to proceed. They were to take of the first ripe fruit and present it in a basket before the Lord, and say, "A Syrian, ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous." Thus they were to call to mind the littleness and lowliness of their origin, thereby being reminded of the mighty power of God, who can make of a little one a nation, of a small one a great people. They were to renew their covenant with the Lord, declaring themselves His people, and that He was their God. When any fall slack in the duty of meeting together for Divine worship, it is a proof that their love is cooling; these are in great danger; they seek the kingdom but do not find it; the gate is too strait; they cannot have all their sensual enjoyments and the kingdom too; they love ease; there is great danger that when the midnight cry is heard, when the call comes suddenly, their lamps will be gone out; their loins not being girded with sincerity and truth, they will be found unworthy of an entrance with the bridegroom into the marriage chamber.

Narthwaite.—At Narthwaite, in the evening, we had several besides Friends. A few young Friends teach school on first-day afternoon; about forty had been present, some of them coming from three to five miles to it. My mind was much directed to a drooping, disconsolate state, and I had to intimate some of the causes of this condition. It is often for want of more entire dedication to the Lord's will and service. Those in this condition are awakened, the conscience is roused, yet they will not thoroughly yield; fretfulness and impatience are often given way to, and they are torn as by the thorns and briars of the wilderness; yet He who will not break the bruised reed, nor quench the smoking flax, is tenderly forbearing towards such; He calls them: "Come unto me." They are heavy laden, they are weary, and He tells them how the burden may be lightened, by taking His yoke—learning of Him meekness and lowliness of heart. How wonderfully does this state of mind blunt the edge of those weapons wherewith the poor pilgrims are liable to be assailed; in

Christ they find rest to their souls. When Israel came out of the long captivity, they were commanded to read the book of the law; but when they heard, they were sorely dejected; they felt themselves transgressors, and wept bitterly; yet they were compassionated. They were commanded not to weep, but enjoy the mercies of God with gratitude, to eat the fat, drink the sweet, and send portions to those for whom nothing was prepared. Thus also was Nebuchadnezzar admonished to break off his sins by righteousness, and his trangressions by shewing mercy to the poor—by active, not merely passive obedience. This line of conduct greatly cheers the dejected pilgrim. "The joy of the Lord is your strength." Yet it is "not by works of righteousness which we have done" or can do that we are saved, but by "the washing of regeneration and the renewing of the Holy Ghost." Salvation is of God; yet He hath ordained that we should walk in the path of good works—in love to God, and love to man.

Hawes.—At Hawes, I felt that my duty was to impress upon the audience the immense value of the immortal soul; that how great soever our enjoyment of the riches, the pleasures, the sinful or sensual indulgences of this life, if we lose our own souls, or be cast away, we shall be in the most dismal condition. What is time, in its utmost limit, or most alluring enjoyments, compared with the boundless expanse of eternity? Our Lord most impressively teaches us this truth. He knows that we have need of food and clothing for the body, but He commands us to seek first the kingdom of God and the righteousness thereof. Let God reign, whose right it is; let His dominion be established over the soul, and then in Him we may peacefully enjoy, in moderation, the bounties of His Providence. But they, who, regardless of the Giver, seek the unrestrained enjoyment of His gifts, must, if cut off in that state, perish eternally. He bears long with these, but He sometimes meets with them in a strait place, where they have no way of escape from powerful conviction. Perhaps their excesses have brought some disease, accident, or affliction upon them, for "the way of transgressors is hard," their own iniquities shall correct them. They are then brought under terror and remorse; but even this is often a visitation of mercy; and if they humbly bow under the Lord's power, confessing their sins, they

will be led to believe in the atoning sacrifice of Christ, and gratefully adore the mercy which hath provided such a means of reconciliation; they will experience conversion, becoming as little children, laying down all pride and self-sufficiency; they will know the regeneration, the being born of the water of sincere repentance and of the Spirit; they will be willing that their own wills should be nailed as to the cross, that the will of God may be done, and in this state they are prepared to understand the language of the Apostle, If ye therefore be risen with Christ, set your affections on things above, not on things on the earth; for the things which are seen are temporal, but the things which are not seen are eternal; and ye are dead, saith he, and your life is hid with Christ in God. These having known the fellowship of the sufferings of Christ, who was not only our propitiatory sacrifice, but our exemplar also, and being as it were baptized into His death, know and experience a being planted also in the likeness of His resurrection, and know the meaning of the Apostle's language, being "risen with Christ;" they become dead to the world, dead to sin, but alive unto God, and are introduced into the glorious liberty of His children—their conversation being in heaven, and their affections set upon heavenly things. Prayer was also offered at the Divine footstool, under a precious covering of the love, mercy, and power of the Most High.

Aysgarth.—I had to treat of the universality of the grace of God. Christ tasted death for every man: "As in Adam all die, even so in Christ shall all be made alive." "The grace of God, which bringeth salvation, hath appeared unto all men." Although the outward advantages and privileges of mankind greatly vary, yet the love and mercy of God are extended to all; "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." The shining of the light extendeth in some degree, I have no doubt, to the darkest nations of the earth; they partake of the blessings and bounties of the outward creation—this voice is heard to the very ends of the earth. He who giveth "rain from heaven and fruitful seasons, filling" their "hearts with food and gladness," hath appointed that all men should seek Him, though He be not far from every one of them; for in Him they live, and move, and have

their being; the secret visitations of grace will incline them to good, for it teacheth, universally teacheth, "to deny ungodliness and wordly lusts," and those who yield will find peace and comfort in obedience; the mediation and advocacy of Christ extendeth to them; the atoning sacrifice will be efficacious to them, and they will be led to adore and to love the unknown, but beneficent God. But how great are our privileges! how awful our responsibility, favoured as we are, not only with the law of God which is universally written in the heart, but with the light and instruction of the volume of inspiration. In many nations professing Christianity, even this is in a great degree, a sealed book; they are not allowed to read it in their native tongue—the only language in which most of every nation can read at all. We dwell, not only in a land of Gospel light, but of Gospel liberty; the times of ignorance God is said to "wink at," but His voice is now extensively heard, commanding all men everywhere to repent, to turn from their vanities to Him, the living and true God. I had to put up a petition for a dark and hardened state—to pray for some who do not pray for themselves, that they may be borne with a little longer, and that Divine visitations may be afresh extended to them for their recovery out of the pit of sin and of corruption.

Reeth was my last meeting; it was to me for a time a season of mental conflict. I felt renewedly that watchfulness is indispensable. No state nor condition, no degree of spiritual growth is exempt from this necessary duty; but the covenanted mercies of our God are sure, He may try His children with conflicts of spirit, hiding the light of His glorious countenance from them for a season, but

> "He plants his footsteps in the sea,
> And rides upon the storm."

He may prove, but He does not forsake, His poor, little, dependant children. I had to express somewhat of these feelings, and to exhort the dear children to enter into covenant with God.

I reached home the next day, the 31st of 5th month, and was favoured to find my dear family all pretty well.

JOURNEY

WITH THOMAS ROBSON, OF LIVERPOOL, ETC.,

IN CHESHIRE, STAFFORDSHIRE, NORTHAMPTONSHIRE, BUCKINGHAMSHIRE, DORSETSHIRE, HAMPSHIRE, GUERNSEY, JERSEY, DEVONSHIRE, AND CORNWALL, IN 1837.

I LEFT home on the 31st of the 3rd month, 1837, accompanied at first by my kind friend, D. Oliver. We proceeded by way of Stockton to Osmotherly, where we had a meeting, and one at Thirsk in the evening of the same day. Here we parted, D. O. returning home, whilst I went forward to Ackworth, to pay a short visit to my son and daughter, T. and R. Pumphrey.

SHEFFIELD.—I was pretty largely engaged in a close, searching manner, being led to address the unconverted, under a lively and powerful sense of the longsuffering and forbearance of God, notwithstanding man's ingratitude and rebellion. The riches of His mercy in Christ Jesus was proclaimed amongst them. I took tea at the house of a Friend who had been in the wine and spirit trade, but who became uneasy on account of the dangerous and injurious tendency of the business, two persons in the employ of the firm having committed suicide. The love and fear of God, and of his neighbour, finally predominated over the love of gain, and the business was relinquished.

In journeying along, my mind often flowed sweetly and tenderly toward my dear family, whom I have again left for the Gospel's

sake, and especially toward my beloved wife, whose mind, I hoped, would be borne above all the little trials and perplexities which may at times attend her path during my absence, with desires that she might often be sweetly replenished with a perceptible sense of the love of God, and be made gratefully sensible how much we have hitherto been helped and preserved through the trials and dangers of this probationary state—at times indeed faint and feeble, yet pressing onwards towards the mark for the glorious prize of the recompense of an eternal reward, through the tender mercies of our God, in Christ Jesus our Lord.

Manchester.—In the meeting, on first-day morning, I was strengthened to bear, I trust, an instructive testimony, and was thankful in being so guided to speak to the state of the meeting, yet with doctrine and allusions which, however some might feel them to be of an admonitory character, could not easily be controverted.

In passing through Lichfield, I went to see the stone over the door of the Court House, in which are cut the city arms, representing a field, strewed with dead bodies, encircled with coats of mail, etc., as though intended to represent the armour of those engaged in the massacre of the Christians, which took place in the time of Diocletian, as noticed in George Fox's journal.

Coventry.—The morning meeting, on first-day, was a time of Divine favour and fresh visitation to some tender minds. Some who were once esteemed members of the Society have now become alienated from it, having an erroneous view of its doctrines, and a low esteem for its discipline; yet, I trust, many of the flock have been watched over and preserved by the Shepherd and Bishop of souls, and are, at times, permitted to feed in the green pastures of life. In a tea party, in the evening, way opened for instructive conversation, which was succeeded by a solid religious opportunity, in which I had to bear testimony to the truth as it is in Jesus, and to supplicate for the continuance of Divine protection and help. I long for their spiritual welfare.

Wellingborough.—I endeavoured to encourage the faint-hearted, and to warn some of the dangerous consequences of giving way to an evil heart of unbelief, in departing from the living God, and

afterwards prayed for the blessing of preservation. I found my dear companion a kind and instructive fellow-traveller, and we often mutually enjoyed our conversation on the road.

RAUNDS.—The time of silence was particularly solemn and precious, and through the adorable condescension of the Bishop of souls, I was enabled to labour largely, explaining the truths of the Gospel, I humbly trust, to the instruction of many: also, on the bended knee, in deep prostration of soul before my God, praising Him for His wonderful works, and for His goodness unto the children of men.

OLNEY.—The various dealings of God with man, in order to draw him into the true fold, were attempted to be described, from which, counsel and encouragement flowed to a variety of states. Here also I had to supplicate. I have cause to be deeply and reverently thankful that access to the Divine footstool is thus graciously granted, from season to season, often, through mercy, owned with the descendings of the dew of heaven, and the streams of the water of life, to the refreshment of the visitors and visited. May I ever be truly thankful to my gracious and Heavenly Father! At Olney the house was pointed out to me in which John Newton for a time resided; also that of William Cowper, the poet.

OXFORD.—We had a fine view of the city, so remarkable as a seat of learning, and for the antiquity and magnificence of its public buildings. We visited the University Printing Office, where a number of men are engaged in printing Bibles, prayer books, etc., both in English and in foreign languages. The building consists of a centre and two wings, the centre about two hundred feet long. There is a drying room, where they can hang three hundred thousand sheets at a time, a cistern, which is said to contain one hundred and fifty-four thousand gallons of water, and a hydraulic press, of power equal to the weight of seven hundred tons. By their cylinder press, they print the Bible at the rate of a copy (small size) in little more than two minutes. There is also a double working flat press, at which sheets are drawn out at both sides of the screen. The whole process is beautiful, and considering the great object in view, is deeply interesting. Through this medium, how wonderfully is Scriptural light communicated to our fellow mortals!

Being in London, at the yearly meeting, G. R. writes:

Gracechurch Street Meeting, 5th month 21st.—I had to warn the careless and unconcerned, reminding them of the awful instances which at times occur, of the messenger of death coming at an unexpected moment, and to some so suddenly that they are in a few moments deprived of consciousness, and thus rendered utterly incapable of making any effort, by way of preparation, for the final change. How dangerous is it, therefore, to rely upon a death-bed repentance, which some unwisely are doing.

Devonshire House Meeting.—My chief concern was for the dear young men who, in the slippery paths of youth, are exposed to many strong temptations, and many grievous entanglements. I was strengthened to handle the subject, to the reaching of the witness for God in some present, I reverently trust. O that it may but contribute to their effectual conversion "from darkness to light, and from the power of Satan unto God."

Southwark, 5th month 28th.—On first-day morning, Samuel Tuke was engaged at considerable length, and there were several other offerings. My concern was to warn such as are at ease in Zion, indulging in the pleasures of sense, living in fulness of bread; some of them, it may be, chanting "to the sound of the viol, and" inventing "to themselves instruments of music, like David," but who are "not grieved for the affliction of Joseph," and who cannot understand why the sound of lamentation and mourning should so frequently be heard in our assemblies. May such duly call to mind that "it is better to go to the house of mourning than to go to the house of feasting." The Lord's people have often been a poor, small, afflicted remnant. "Ye shall weep and lament," said our blessed Lord to His disciples, "but the world shall rejoice, and ye shall be sorrowful, but your sorrow shall be turned into joy."

Devonshire House.—Amongst the ministers engaged in the evening were Ann Jones, in an encouraging testimony, and H. C. Backhouse, very instructively. At the close of this large and truly solemn meeting, I felt constrained to bow the knee, and through the adorable condescension of my God, was permitted to supplicate for His continued gracious care and protection over the little ones, that they

may be hid as "in the hollow of his hand," until the indignation be overpast, and that He may be pleased to raise up, prepare, and call to stand forth in His service, pouring His Spirit upon sons and daughters, upon servants and handmaids, that they may stand for the honour of His holy name; that the waste places may yet be inhabited, and we, as a Society, be preserved as a people to His praise.

During the course of this yearly meeting, we had to behold several of the old servants, who have long laboured in the Lord's harvest, bowing under the infirmities of age; and many others have, of late years, been called to inherit their eternal reward. The close of the yearly meeting was very comfortable. A good, instructive "general epistle" was agreed upon, almost without alteration; it touches on a great variety of topics briefly, but comprehensively.

I went on first-day to Rickmansworth, to attend the interment of the remains of Emmett Skidmore, with whom we had, very recently, a sitting in his own house: though then in usual health, a few days ago he was found dead in his bed. He had often intimated, and once to me, that he thought he should be taken off suddenly, but I do believe he lived and walked in the love and fear of God, and he appeared often to enjoy sweet communion with the Father of spirits. He was the only member left of the ancient meeting of Charleywood, and was a descendant of Francis Stamper. He used to hold meetings in his own parlour, with a nephew and some nieces, who were not in membership, and has left a good savour behind him, being highly esteemed by his neighbours. He left a request that a meeting might be convened on the occasion of his funeral, which accordingly was held in the room where a school, which he had liberally supported, was usually kept. The place was well filled, with many outside at the open windows. I had to bear my testimony, and to bend the knee in supplication. After the meeting, we proceeded two miles on foot to Charleywood burial-ground, where, notwithstanding the distance, it was thought fifteen hundred people assembled. My spirit was clothed with thankfulness at beholding so vast a concourse, and I felt I must address them, though sensible of the weakness of my organs of speech. I took my stand a little elevated, at a corner protected by a wall from pressure behind, and to the windward of the

bulk of the people, and was helped to declare amongst them the nature of true religion, which is a union with God; of the way of life and salvation through faith in Christ; and of sanctification, through the purifying operation of the Holy Spirit.

Staines.—After rather a long time of silence, my way opened in an earnest and affectionate entreaty to some present, to surrender themselves freely to the Lord's service, by submitting to the purifying operations of His Spirit and power, and then, if the gifts of the Spirit are properly sought by frequent retirement and prayer, we may reasonably hope that they will not be withheld, but that standard and testimony-bearers will yet continue to be raised up amongst us, of whom there is much need. Were we duly to consider the weight of our obligations, and our awful responsibility to God, we should surely be freely given up to run the Lord's errands with alacrity. My spirit was again permitted to approach the throne of grace. These services were performed in the obedience of faith, almost in opposition to what reason alone would have dictated, but I was afterwards told that of late time they have repeatedly been so addressed.

At Southampton, we went on board the fine steam-boat, *Atalanta*, which, with eighty-three other passengers, proceeded down the Southampton water, and passing near the Isle of Wight, proceeded to Guernsey. About nine o'clock next morning, we approached the mouth of the harbour, when our kind friend, Edmund Richards, came on board, prepared to accompany us to Jersey. We arrived at St. Helier about two o'clock on the 14th of 6th month. This is the chief town, well built, and on a much more level plot than St. Pierre at Guernsey. Next morning, about twenty assembled at the house of our aged friend, John Renout, about two miles in the country. He has been twice banished the island for his refusal to bear arms, and is much beloved and esteemed. After we had sat awhile in silence, he expressed with much feeling and sweetness that passage, "The Spirit and the bride say, Come." When I stood up, which was with no common sensations, George Payne came and stood by my side, and interpreted, sentence by sentence, that which came before me to express amongst them. By making suitable pauses, I got through my service better than I had anticipated; relying on the

unfailing arm of my Divine Master, I was furnished for the occasion, both with matter for expression, so as to cast off my burden, and with calmness and patience as to the mode of administration. I felt peaceful, and after E. Richards had said a little to the people in English, I had to engage in supplication, and I thought the meeting ended well. We sailed shortly after in the same vessel to Guernsey, where we arrived in less than three hours, the distance being thirty miles. In Guernsey there are about forty members, on nearly all of whom we called at their own houses. The island is much improved in cultivation, and the town much enlarged, since I was there with Daniel Oliver, in 1815. My duty in meeting appeared to be that of offering the word of encouragement to such as are under affliction and trial. We sailed on seventh-day evening, and on first-day morning landed at Southampton.

Exeter.—The meetings on first-day were both seasons of Divine favour. In the morning we had a precious, heart-tendering season, and in the afternoon I had to call impressively upon those present for a more full surrender to the service of Him to whom we are indebted for every blessing, both spiritual and temporal. Were we but willing, as was said in ancient times, to bring all the required tithes and offerings into the store-house, and to surrender every faculty as at the Divine footstool, then would He pour forth a blessing, as from the windows of heaven, until there would not be room to contain it, but it would overflow for the benefit of others; He would pour forth of His Spirit upon the young men and maidens, and constrain them to tell of His goodness, and to labour for the conversion of souls.

Liskeard Monthly Meeting.—My testimony had reference to the doctrine of Christian perfection. I am fully persuaded that a state of freedom from sin is attainable in this life. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Our Lord commanded His disciples, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Surely He would not enjoin upon them that which He did not intend to enable them to attain unto. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not

after the flesh, but after the Spirit." This clearly implies a state without sin; for if there be sin, there must be condemnation. He also speaks of the weapons of our warfare "being mighty through God," not only for the pulling down of the strongholds of sin and Satan, but for "bringing every thought into captivity to the obedience of Christ." Our Redeemer is Almighty; He has power over all flesh; the captain of our salvation is an unconquered captain; and He hath declared, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem." The representation of the state of the Lord's redeemed children, as given in the book of Revelation, is one of very high perfection.

Wellington.—I had to address a restless, discontented state, reviving the words spoken to Cain, "If thou doest well, shalt thou not be accepted? but if thou doest not well, sin lieth at the door." Instruction was also gathered from our Lord's parable respecting the man out of whom the evil spirit was gone, which, walking in dry places, could find no rest. We read that "the last state of this man was worse than the first." His mind not being stayed on God, on the power which had visited him, he appears neither to have sought nor found refreshment from His presence. Oh, the dangerous condition of the evil heart of unbelief, in departing from the living God!

Street, near Glastonbury.—Here I had to press closely the duty of earnestly seeking, as well as patiently waiting, for spiritual strength and refreshment. It was said by our blessed Lord, "The kingdom of heaven suffereth violence, and the violent take it by force:" and again—"The kingdom of God is preached, and every man presseth into it." The Lord's prophet complained, "that none stirreth up himself to lay hold of the name of the Lord." David said, "I waited patiently for the Lord, and he inclined unto me and heard my cry." Thus we see that the Psalmist both cried and waited for help; but there are times when the poor, thirsty soul cannot cry; when it seeks water and there is none, and the tongue faileth for thirst, and cleaveth as to the roof of the mouth. The Lord hath promised that He will hear these, and not forsake them;

He can hear their sighs, their aspirations, as well as their words when they cry more audibly. He sees the state of the heart, of the affections and desires; and He has promised those who thus seek Him in sincerity and in fervency of heart, in a sense of their own poverty and want, and in self-abasement and reverence of spirit before Him, that their worship shall be accepted. I had also to press the duty and benefit of seeking the Lord in solitary places, where no eye but His can see; where the soul feels, though alone, as in the presence of its God, which is often the blessed privilege of His children.

Sidcot.—I was helped through my service, both towards the dear children, and in that of a more general character; and a Friend told me afterwards that it was much to her consolation. The unity of the upright-hearted is precious.

Bath is a small meeting, but Friends were generally out, and I was enabled to labour amongst them plainly and faithfully, in pointing out how greatly the comfort and enjoyment of a professing Christian is diminished, by striving to serve two masters. The gathering arm of Divine mercy appeared to be near us.

We attended Bristol meeting on sixth-day, there being two held here in the week. It was a comfortable meeting, and I had a little to offer near the close. We visited a number of invalids, and were, I trust, permitted to minister to some of them a little of the wine of consolation.

Lothersdale.—On my homeward journey, I spent a first-day at this place. A messenger having been sent to give a little notice, especially to such families as are not in membership and yet attend our meetings at times, the attendance was large, and I was favoured with much strength in labouring to turn some present from darkness to light, and endeavouring to open to their understandings some of the precious doctrines of the Gospel, especially that which I am often bound to proclaim, that Christ must be believed in and obeyed as our King to rule, and our Prophet to instruct, as well as our great High Priest and Mediator, and the Sacrifice for our sins.

Proceeding northwards, I was favoured to reach my endeared home and family on the 1st of 8th month, having been out about four months, and travelled about two thousand and seventy-seven miles

by land and water. Thus terminated this long and, in many respects, arduous journey, in which I have laboured honestly, and often fervently, for the growth in grace, and for the confirmation and establishment in the true faith and hope of the Gospel, of my dear brethren and sisters in religious profession. May my God be graciously pleased to bless these labours to the lasting benefit of many, and to the glory of His own high and holy name. Amen.

JOURNEY

WITH DANIEL OLIVER, OF NEWCASTLE,

INTO LANCASHIRE, WALES, HEREFORDSHIRE, AND NEIGHBOURING COUNTIES, IN 1842.

I LEFT home on the 23rd of 3rd month, 1842, in company with my friend, D. Oliver. In travelling along, it felt awful to me to have to enter on so important a field of service, especially considering how my mouth is closed, as to ministry, for many months in succession at home; but through mercy I was favoured with a good degree of tranquillity, in contemplating the prospect before me, and at times, in travelling along, I had to witness the flowing of that river of the water of life, which refreshes, strengthens, and comforts the mind of the poor pilgrim, reverently trusting that He, who had been with me on many former occasions, would continue to succour and strengthen us both for His service. Tender desires and prayers also ascended on behalf of my beloved wife and family at home, that the Everlasting Arms might be around them, and the eternal God their refuge.

LIVERPOOL.—In sitting down amongst our Friends, we were favoured with a precious sense of holy solemnity. My companion broke silence in a short, acceptable testimony; after which, my bonds were broken, and my spirit set at liberty to labour freely amongst them, and I reverently trust, with an awakening effect, for which I felt thankful. I thought that mentally I had to visit the spirits in prison, and to proclaim the mercy and power of Him who alone can

break every yoke of bondage, and can let the captive spirit go free, bringing it into "the glorious liberty of the children of God."

The monthly meeting here gathered under a very solemn covering, in which the arm of the Shepherd of Israel appeared to be mercifully stretched forth to bring all into the pastures of life. My spirit was remarkably free to declare the riches of redeeming love. How gracious is the declaration, "The Lord's portion is his people, Jacob is the lot of his inheritance." This was spoken of the seed of Abraham, of him who was called the friend of God; they were chosen, as saith the Lord, to "be a peculiar treasure unto me above all people; for all the earth is mine." He intended thereby, in an especial manner, that they should be made acquainted with His will, and be instrumental in exalting the knowledge of His holy name amongst the nations; and are not we, in this glorious Gospel day, in like manner called of God to be unto Him "a peculiar people?" We are not our own, we are bought with a price, even with the precious blood of the Lamb of God, who was offered as a sacrifice to take away our sins, and to bring us into "the glorious liberty of the children of God;" not only to cleanse us from the guilt of the sins that are past, but to give us power and dominion over sin and Satan. And how is this dominion to be obtained? Is it not by obeying the voice of the living, inspeaking Word, in the soul of the truly quickened child of God? This voice may be very small and still, but as it is obeyed, the Divine life will gain the ascendancy in us, and the nearer we keep to God, walking in reverence before Him, even whilst engaged in our outward occupations, the more we shall be enabled to live to His glory, and to fulfil the Scriptural exhortation, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

West Houghton.—My communication chiefly related to the safety and benefit of confiding in God for the supply of our wants, both spiritual and temporal. David said, the Lord is my Shepherd; I shall not want:" and again, "The Lord is the strength of my life, of whom shall I be afraid?" I had to caution against a murmuring frame of mind, as evinced by the children of Israel in the wilderness, and to exhort to an acquiescence in the varying dispensations of Divine Providence, even when they are opposed to our natural

inclinations. The benefit of true resignation to the will of God concerning us is very great. We learnt after meeting, that the pressure of distress amongst the manufacturers in this neighbourhood was very severe.

Bolton.—I was led to shew how, in many respects, one event happeneth to all: as in the pains and infirmities to which our bodies are subject, the righteous are liable to be afflicted as well as the wicked; death also is common to all men. In the case of public or general calamities overtaking a land, as famine, pestilence, or war, or in the case of commercial perplexities, all are liable to suffer. It is by the dispensations of His Providence that God asserts His sovereignty, and abases the pride of man, proving to him, that with all his foresight, and his utmost sagacity, he cannot escape wholly from the pressure of public calamities, providentially inflicted. But though it is obvious that one event happeneth to all, yet the way in which these trials are borne, and the effect of them on the minds of men are very various. The humble, lowly disciple of Jesus knows Him to reign in righteousness, and reverently bows to all His dispensations, and so far confides in His wisdom, mercy, and care, as at times to be enabled to say with one formerly, "Though he slay me, yet will I trust in him." The Christian has faith to believe that should these afflictions terminate in the death of the body, he will, through the mercy of God in Christ Jesus, obtain a part in the better resurrection. Many of the storms of life pass over the heads of Christians without harming them; they bow to the dispensation in patient submission, while the wicked fret and foam, and wound themselves by the indulgence of the rebellious passions. The Lord is able and willing to sanctify every affliction to those who truly love and fear Him, and He can make all to work together for their good and His own glory.

Crawshay-Booth.—I was thankful in being enabled to deliver an encouraging testimony at the monthly meeting. I cannot but believe that the remarkable liberty with which I have been favoured during this visit to Lancashire, is intended for the encouragement of many. I have had "to preach good tidings unto the meek," and "the opening of the prison to them that are bound;" and have had abundantly "to proclaim the acceptable year of the Lord," as really come to

those who are willing to accept the gracious offers of Divine love and mercy. The Lord is truly "the repairer of the breach, the restorer of paths to dwell in."

Calderbridge.—I was led to speak of the high importance of the proper discharge of parental duties. Though parents have often to mourn under a sense of their own insufficiency, they will, if humble and sincere, be encouraged to ask wisdom of God, "who giveth to all men liberally and upbraideth not." They cannot rule well, unless their own spirits are kept in holy subjection to "the Father of spirits;" they must love God, and walk in His fear, being ever watchful that no improper expression escape their lips; for children are quick of perception, and soon discover if the parent is wrong. I do believe the spirit and frame of mind, which parents evince in the management of their children, have more influence, if good, than any direct precept, yet it is ever their duty to teach their offspring the knowledge of God. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Wyersdale.—Friends here keep a first-day school, with a little help from Lancaster, though the distance is six miles: they have from forty to fifty children, and it is considered to have been very useful. Some of the older ones attended the meeting, in which I endeavoured to shew how our own inability to help or deliver ourselves, in the work of the soul's salvation, tends to humble us before God. The prophet says, "It is not in man that walketh to direct his steps;" and another of the Lord's servants declares that "the steps of a good man are ordered of the Lord, and he delighteth in his way;" so that we see the necessity of waiting upon God for direction, and of crying unto Him for deliverance. How encouraging is the language of David—"I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God." How apt is the comparison of the feet being sunk in the miry clay to the state of man enthralled in sinful propensities, and how comparable to the horrible pit is his condition when, goaded on by vicious companions, he becomes sunk

in sin; and though at times he feels his misery, he cannot escape of himself. But as He who gives to man a sight and sense of his lost and undone condition is sought unto, He opens to him a door of escape, saying unto him in the secret of his soul, "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." We must trust in God, and He will pluck our feet out of the mire and clay of corruption, set them upon Christ, the Rock, and establish our goings in righteousness; but only in the strait and narrow way of self-denial. Thus He puts the song of praise into our mouth even here, and when we have passed the river of judgment, and the dark valley of the shadow of death, and entered through the pearl gates into the celestial city, then will ability be given to sound forth for ever and ever the praises of redeeming love.

Wray.—There are only two members here, and but twenty persons assembled with us. I was led to dwell upon the low, tried state into which our Lord's immediate followers were introduced, by the prospect of His approaching sufferings. How gracious was His language to them, though He foresaw their frailty, forewarning them that such would be the power of darkness, that they would all forsake Him; and yet, knowing this, His compassionate language was, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you;" and "I will come again, and receive you unto myself; that where I am, there ye may be also."

Preston.—After a season of close exercise, I was engaged in testimony, under a good degree of Divine anointing. When, in our silent waiting upon God, we feel almost overwhelmed with discouragement, under a sense of our own weakness, shortcomings, and sinfulness, whilst rightly feeling deeply sensible of these things, we gain no strength by dwelling too long upon them. We cannot help ourselves out of this condition; our help comes from God. The language of the Most High to His people was, "O Israel, thou hast destroyed thyself; but in me is thy help." Let us consider well the high and holy nature of our calling, and never rest satisfied in a polluted state. "If any man be in Christ, he is a new creature; old

things are passed away; behold all things are become new, and all things are of God." In vain do we rest satisfied with merely bearing the Christian name: there must be a change of heart. Those who are in Christ must take His yoke upon them, and be willing to submit to His restraining power.

Fleetwood.—In this new town there are but four members. About twenty persons assembled, and I had a pretty lively time amongst them, in pointing out some of those wiles of the enemy of souls, by which, if we are entrapped, our peace is wounded, and the Lord's name is dishonoured. In times of perplexity from the difficulty of obtaining the means of subsistence, some have been tempted to cultivate the friendship of worldly-minded or ungodly persons: this practice is highly injurious to their spiritual welfare. The Lord declares, "Them that honour me I will honour, and they that despise me shall be lightly esteemed." They who seek to promote the glory of God, and to honour Christ before men, shall be owned in the presence of the Father and His holy angels; but if we join hands with the wicked, we give them our countenance, and God is thereby dishonoured.

Manchester.—In sitting down in this meeting, my feelings were those of strong emotion, and of much sympathy and love towards those assembled, well knowing what conflicts of spirit some of them have had to endure. I felt the service of an extensive and almost overwhelming character; but on standing up to revive the assurance that "the eyes of the Lord are upon the righteous, and his ears are open unto their cry," I was led along, under the influence of Gospel love, to comfort the mourners amongst them, and to magnify the riches of that grace which is offered for their help and consolation. I also addressed those who conceive themselves to be of the number to whom but one spiritual talent has been given, many of whom are too much resembling him who wrapped his talent in a napkin, and buried it in the earth; they are the most liable to cherish a murmuring spirit against Him whose bounteous hand has heaped many benefits upon them; they resemble the barren heath in the desert which seeth not when good cometh; they charge the Lord with being a hard Master, seeking to gather where He hath not strewed, and to

reap where He hath not sown. The carnal heart is at enmity with God, and until broken and melted by a quickening sense of redeeming love, can have no enjoyment even in the glorious presence of God, and His holy angels, and "the spirits of just men made perfect." Could such even gain admittance into the celestial regions, they could only hide their faces in shame and self-abhorrence: how awful then is their condition!

Warrington.—My sympathy was called forth towards the Lord's tried children, and I endeavoured to shew the need there is to keep a firm hold of the shield of faith, not only in believing that God is, and that He will most assuredly be the rich rewarder of all those who diligently seek Him, but also in trusting in Him at all times, and especially when He may see meet to withdraw from us for a season the light of His countenance, and to permit us to be tried with a sense of desertion. How was our blessed Lord, our great exemplar, thus tried, when He was led of the Spirit into the wilderness to be tempted of the devil, where, after having fasted forty days, the enemy seemed let loose upon Him. Thus, having taken our nature upon Him, He bore those trials to which we are subject, in an intense degree; but He overcame through suffering, and is now our mediator with the Father, our advocate, and intercessor.

Lancashire Quarterly Meeting.—My service here was a tender appeal to the young men especially, to be careful in all their conversation and deportment, to abide in the Lord's holy fear, and to remember their Creator in the days of their youth, reviving also that other warning of Solomon, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth." This was the language of one who had tried to the utmost what the pleasures of sense could do for him, but his conclusion was, "Know thou, that for all these things God will bring thee into judgment." When we also consider the awful import of our Lord's declaration, "That every idle word that men shall speak, they shall give account thereof in the day of judgment," we must feel how greatly those young people endanger both their present and eternal well-being who indulge in light and vain conversation. Many of these, when they come calmly to reflect, have to lie down in sorrow; and well is it

when they abide under the chastening rod, even as Ephraim of old. "Thou hast chastised me and I was chastised; turn thou me, and I shall be turned, for thou art the Lord my God."

Liverpool.—I attended the interment of our late ancient and honourable Friend, Isaac Hadwen. A precious solemnity accompanied us at the grave-side, and continued to prevail over the meeting. I made some remarks on the great uncertainty of life, warning against becoming too much absorbed in the things of this world, to the neglect of the "one thing needful." I was also much impressed with the gracious language used in the parable of the marriage supper, which came with peculiar sweetness before the view of my mind. "Lord, it is done as thou hast commanded, and yet there is room." Those who were first bidden had slighted the invitation, one preferring his farm, and another his merchandise: these were rejected, and the language went forth—"Go ye into the highways, and as many as ye shall find, bid to the marriage." This was done, and the language was uttered, "Lord, it is done as thou hast commanded, and yet there is room." May every individual put the query to himself, "Is there indeed in the Lord's heavenly kingdom room for me, even for me, notwithstanding my unworthiness, and my past disobedience and rebellion? Is the command really now going forth, 'Go out into the highways and hedges, and compel them to come in?'" Such I believe to be the love of God, the mercy and tender forbearance of a compassionate and longsuffering Lord, that every one whose heart is tender before Him, and truly desirous of being admitted into His heavenly kingdom, may have hope in His mercy, and be assured that "yet there is room." Perhaps some may be ready to query whether they have ever received the blessed invitation. Hast thou not felt, my brother, my sister, the strivings of the spirit of God in thy own heart—in thy conscience? hast thou never been sensible of the Lord's voice, as "a word behind thee, saying, this is the way, walk" thou "in it," when thou hast been turning to the right hand or to the left? Is not this a plain invitation? does it not cry to thee to enter in at the strait gate, and to walk in the narrow way? and is not this the way of life? hath not our Lord Jesus Christ plainly declared it? Therefore hearken to the Lord's voice, obey

His holy will as it is made manifest unto thee, by whatever means, and then, through the merits and mediation of our holy Redeemer, thy soul shall yet live. The call is renewedly going forth; the arms of Divine mercy are extended; the heavenly Shepherd is still stretching forth the crook of His love to gather, even the straying ones, into the true fold of rest and peace; only let us be freely resigned to the will of God concerning us, earnestly striving to enter in at the strait gate, taking Christ's yoke upon us, and learning of Him who was meek and lowly in heart. Oh! how would this yoke restrain many from pursuing the things of this life with such avidity, and from striving so earnestly after the accumulation of riches, and engaging in such large and almost unlimited commercial engagements, whereby many involve both themselves and others in great perplexity, and may truly be said "to pierce themselves through with many sorrows." It is sometimes in mercy that such schemes are blasted, to turn the minds of these to Him from whom their hearts are straying, and who are almost idolizing the bounties of His Providence.

I had to engage in fervent supplication. My voice held out to my own humbling admiration. It was truly the Lord's own work; to Him be for ever ascribed all the glory and all the praise!

Chester.—Six persons met us, and though we were so small a company, I thought we were graciously owned of Him who is with the "two or three" who truly gather in His name. I was impressed with the words, "Buy the truth, and sell it not." It is an expression sometimes used, and has much meaning in it, "We cannot buy it too dear"—no earthly sacrifice is too great to make for that pure and precious influence which brings into uprightness and integrity of heart toward God, and which is in itself certain, true, unfailing, purifying the heart from its corruptions. How impressive is the language, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." I earnestly longed that none present might be content with a mere profession of religion, but might apply these things to their own individual experience.

Llanidloes.—The only members are Richard and Isabella Brown,

and no others sit with them. During the Chartist agitation about the toll-gates, these dear Friends had their trials, as the town was in great commotion. A wounded special constable took refuge in their house; the armed insurgents had promised not to molest R. B., yet on this occasion, a party of a dozen drew up near his house in a hostile attitude. R. persuaded the constable to go home, and then the people were quieted; our Friends had washed his wounds, and given him refreshment. The parish relieving officer had also made himself obnoxious, and he too obtained shelter in R. B.'s house, but he afterwards quietly escaped.

In travelling along amongst the mountains of Wales, I took a retrospective view of my late labours in Lancashire, and the truly remarkable manner in which I was strengthened from day to day, to acquit myself of that debt of love to the Friends of this quarterly meeting, which has been long accumulating. These considerations, accompanied as they were with humbled feelings, and a deep and precious sense of the love of my gracious Heavenly Father and holy Redeemer, felt to be an ample reward for all my former conflicts and sufferings in that county, during the controversy in Manchester. Indeed, I do believe we have been permitted to be the ministers of consolation to many in the hour of need, and the precious extension of the canopy of Divine love and mercy, over many of our assemblies, has indeed been refreshing.

Stourbridge.—A nice little flock of children were present, to whom I addressed a few words. "The grace of God, that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." What a comprehensive passage is this! The grace here spoken of visits the minds of very young children, reproving for evil, and speaking peace when they do well; and not only so, but it softens and contrites their spirits before God, often before they properly understand by what it is that their minds are thus affected, or from whence it proceeds. It is highly important that they should endeavour to cherish these Divine visitations, for then they will be more often

renewed, and become more and more powerful. But parents and heads of families should be very careful to do nothing which should prove a stumbling-block to such dear young children, for they are quick-sighted, and soon discover the faults and failings of those around them, because their minds are in degree enlightened by the true light which hath quickened them. How sorrowful is it when the grace of God teaches the child one thing, and the parent teaches it another; when the grace teaches humility and lowliness, and the parent fosters pride and vanity; the grace teaches truth at all times; the parent teaches often by example, and in some cases by precept, to utter untruths. Thus the mind of the child is either wounded by the conduct of its parent, or its conscience becomes darkened, its spiritual perceptions blunted and benumbed, and the Spirit of God is slighted and grieved.

Coventry.—Here I met with a Friend, who told me I was made the instrument of his convincement, when here five years ago, having been guided to speak to his state, and the workings of his mind, with such precision, that he thenceforward determined to unite with our Society. Thus in the Lord's hand we may be made instrumental for good to others, when we are little aware of it: the work is His.

Warwick.—My communication in this little meeting was relative to the reward of the righteous. "In thy presence is fulness of joy, at thy right hand there are pleasures for evermore." How precious is it whilst in this state of being, to be made sensible of the Lord's presence, and to be permitted to feel the flowing of the river of life, which sustains, refreshes, and cleanses. But in the mental conflicts and tribulations which fall to our lot, it is well often to be looking forward, with the eye of living faith, to the eternal recompense of reward; that rest which is prepared for the people of God, that crown of righteousness which will never fade, assuredly prepared for those who endure to the end—those who fight the good fight, keep the faith, and overcome their soul's enemies.

Eatington.—My subject was the majesty, wisdom, and goodness of God, especially as displayed in the salvation of men. "The Lord of hosts shall be exalted in judgment; and God that is holy shall be sanctified in righteousness." God must and will be exalted, and

have His high and holy name honoured. How wonderfully has He dealt with His fallen creature man, in order that he may be recovered from his lost condition. How marvellous that He should, in His infinite wisdom, have seen meet to send His dear Son into the world, to take upon Him the feeblest condition in which mankind are ever found, even that of a helpless babe; and that this immortal babe should be born in a stable, and laid in a manger! He "took our infirmities, and bare our sicknesses." He endured our temptations, and knows how to succour us in all our trials; for "we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." But how awful is the consideration that the day will come when we shall "see the Son of man coming in the clouds of heaven with power and great glory:" "and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." How important is it that we should individually consider whether we have a well-grounded hope that we shall be found amongst the sheep at the right hand of Him who is the appointed "judge of quick and dead." Have we honoured and confessed Him before men, or have we been ashamed of and denied Him? have we His commandments, and do we keep them? do we love, fear, and honour Him? do we walk in humility and reverence of spirit before Him? If so, then may we hope that through the mediation and intercession of Christ, we shall be eventually found at His right hand, and be owned by Him at that great and awful day.

Sibford.—This text came before my mind with reference to Babylon, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." It was said of Israel, "The people shall dwell alone, and shall not be reckoned among the nations." In all ages of the world, God has chosen that His children shall be a separate people—separate from sinners. Our Lord said to His disciples, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you:" and

again—"They are not of the world, even as I am not of the world." It is very dangerous for the Lord's children and people to mix unguardedly with worldly-minded or ungodly men. Indeed, if they can relish and enjoy such company, it is a proof that they are not yet fit for the society of saints and angels, and the spirits of just men made perfect. The Lord's children are grieved when He is dishonoured. We read that in ancient times when iniquity abounded, and God was about to pour out His judgments upon men, the angel was sent forth, having a writer's inkhorn by his side, and he was commanded to set a mark upon them that sighed and cried because of the abominations which are in the earth. This is the frame of mind with which we should regard iniquity, and ever be jealous of the honour of our God and Father.

I also addressed the young people present, of whom, with the school children, there were a considerable number.

Banbury.—My attention was directed to the manner of the Lord's dealings with those whom He is preparing for useful service in the church, which is often very mysterious. One of the prophets declares, "He hath led me, and brought me into darkness, but not into light:" and again—"He hath broken my teeth with gravel-stones." Does the Spirit of God lead His children into darkness? They may be sincerely desirous of knowing His will, but it is thus that He exercises their faith and patience; they are led into the wilderness state—led as the blind in a way that they know not; they are thus taught to walk by faith, and to possess their souls in patience, until the Lord is pleased to cause a beam of light to fall upon their path, and then they are truly glad carefully to follow it without hesitation. At times they are brought very low, even having as it were the sentence of death in themselves, that they should not trust in themselves, but in God who raiseth the dead. Thus, as they are careful to keep the word of His patience, He keeps them in the hour of temptation, and teaches them to depend daily upon Himself for preservation and guidance. "The Lord's portion is his people, Jacob is the lot of his inheritance." We are bought with a price, even the precious blood of the Lamb immaculate; why then should any of us rob God of His own? why should we not unreservedly devote

ourselves to His service, to the promotion of His honour and glory? He has power to break the bonds, to dissolve the chains of those who are yet in captivity to their soul's enemies, or their own heart's lusts; He can turn the heart of man to Himself, as the gentle influences of His power are yielded to; He can even quicken those who are now dead in trespasses and sins, as we all were before we were redeemed by Divine love and power. Christ came that we might have life, and that we might have it more abundantly, even whilst in this probationary state; but He also comes to us in spirit, to purify, cleanse, and prepare us to enjoy this precious life in Him throughout all eternity. Again my knee was bowed in thanksgiving and prayer.

After attending the yearly meeting in London G. R. writes:—

I have had, as is often the case at the yearly meeting, little ministerial service, but this I have ever desired to leave in the hands of Him who is styled the Shepherd and Bishop of souls. To be ever resigned to His will, and to yield ready obedience to it when called into His service, is what I earnestly desire. Whilst out on religious engagements, most especially, do I seek to be kept close, as in the hollow of the hand of my God and Father, that all my movements may be under His guiding, constraining, and restraining power: in this state alone is there safety for the Lord's ministers.

Birmingham.—I was led to dwell upon the words of our Lord, "If thine eye be single, thy whole body shall be full of light." If we cannot discern the path of duty, it is generally because the eye of the mind is not sufficiently single to the honour and glory of God, nor our own will thoroughly in subjection to His will. If this be our condition, it is no marvel if we have not clear views of the path of duty, of the Divine government, or of the mysteries of the Lord's kingdom. The Lord may veil the light of His countenance from His dedicated children for a time; He may see meet to withhold from them, for a season, the consolations of His sensible presence; but I believe if the eye be truly single, if there be but an honest and sincere intention to do the will of God when known, there will always be sufficient light in the hour of need, when the time for action is fully arrived, to guide our feet into the path of peace.

In the afternoon, I revived our Lord's inquiry of the man whom

He had restored to sight, "Dost thou believe on the Son of God?" the answer was, "Who is he, Lord, that I might believe on him?" Jesus replied, "Thou hast both seen him, and it is he that talketh with thee." Thus it is that the Lord is often nearer to us than we are aware of. Many of His providential dispensations are not at once seen to be attributable to His hand; we are prone to ascribe them to other causes; most especially are we liable to be staggered in our faith, and tried in our patience, after the Lord, by His power, hath fully awakened us, and we have in a considerable measure yielded to His requirings. The soul even pants for deliverance from the yoke of sin. The eyes having been anointed with the eye-salve of the kingdom, our spiritual vision becomes clearer, and our perception of the sinfulness of sin more acute, so that the poor soul is ready at times to cry out under the weight of the burden and the oppressiveness of the yoke. But oh, thou tribulated one, "Dost thou believe on the Son of God?" dost thou not know that this hand which is thus heavy upon thee is that of the Messenger of the New Covenant, of Him who is thus sitting in thy heart as a refiner with fire, and as a fuller with soap? and that in the end, He who hath power over all flesh, to give eternal life to as many as the Father giveth Him, will assuredly deliver thee, if thou art submissive, faithful, and patient under all the manifestations of His will concerning thee, whether it be to do or to suffer.

Evesham.—My subject had reference to the chastisements of the Lord. It was said of Israel, You only have I known of all the families of the earth: therefore I will visit you for all your iniquities. It is abundantly better to have to endure the Lord's chastening hand upon us, than that we should be left to ourselves. He is a God of judgments, and they are accounted blessed who wait upon Him therein. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "If ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." The prophet cried, "O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing: pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name." Thus the Lord's servants in former ages have

learnt, by precious, though often painful experience, that it is good and safe even to desire the Lord's correcting rod, rather than that they should not witness the necessary process of purification which He, who knows our hearts, and their proneness to backsliding, sees to be needful for us.

Derby.—I stood up in weakness and fear, reviving the words, "My heart's desire and prayer to God for Israel is, that they might be saved." We find that the Apostle, after recounting his many attainments, and the privileges with which he had been favoured, as a Hebrew of pure descent, well instructed in the law, was yet made willing to renounce these things, with his own righteousness, as affording no ground of assurance before God, and to "count all things but loss for the excellency of the knowledge of Christ Jesus our Lord." Well would it be if we could all come to this wise resolution, in reference to our acquirements, delights, or enjoyments, of whatever kind, counting all but as loss and dross that we might "win Christ, and be found in him." Our own will and wisdom must be as it were nailed to the cross, by an entire subjection to the will of God, by being, as the Apostle expresses it, "buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Thus, knowing the power of Christ's resurrection, we become new creatures, and are enabled to soar above these lower enjoyments, and mount upwards, as upon the wings of faith and love, knowing the house of Saul to grow weaker and weaker, and the house of David stronger and stronger. Thus, and thus only, can we obtain the pearl of great price, find "peace with God through our Lord Jesus Christ," and know the Lord's Spirit bearing witness with our spirits that we are His children, born of the incorruptible seed and word of God. Thus did the power of truth prevail in this meeting, and I felt I must give thanks on the bended knee, for the continuance of His longsuffering and tender forbearance towards the rebellious sons of men.

Leeds.—Many and various are the intimations left upon record, in the Scriptures of truth, of the Lord's tender, compassionate concern for the salvation of His creature man. In the book of

Revelation we read, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me." The prophet also proclaims the language, "Therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you." It is clear that until man bows in reverence of spirit before God, no true acceptable worship can be performed; the Lord must be exalted in our estimation before His mercy will be fully extended to us; yet He waits to be gracious; He is of great longsuffering and forbearance toward the fallen children of men. "Behold, I stand at the door and knock" is the gracious assurance; but man is often busy hither and thither, and is regardless of these His gracious invitations. Children and young people, in the buoyancy of their spirits, often slight and neglect the offers of Divine visitation, and when the call goes forth, "My oxen and my fatlings are killed, and all things are ready; come unto the marriage," how many, more advanced in years, are in effect making excuses; one is engaged with his farm, another with his merchandise, a third with his domestic enjoyments: all these hold spiritual joys in low estimation. How pathetic is the language, "Open to me, my sister, for my head is filled with dew, and my locks with the drops of the night." What wonderful compassion and forbearance does this language breathe! How compassionately is the Saviour lamenting over many in the present day, even as He did over Jerusalem: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Truly the Lord's arm is still stretched forth to gather; the language yet is, "Behold, I stand at the door and knock." Precious are the privileges to which we are invited—even union and communion with the Father of spirits. This is declared to be necessary for our salvation—"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." "As the living Father hath sent me, and I live by the Father, so he that eateth me, the same shall live by me." We must be made partakers of the Divine nature, must know our souls to be made alive unto God, and to be sustained by this spiritual nourishment. But many flinch from the terms;

they will not submit to bear the yoke of Christ, they are like the backsliding heifer; they will not have Christ to reign over them, whose right it is. The Lord is indeed waiting to be gracious; but if we neglect the visitations of His love, whether He comes as a refiner with fire, or as a fuller with soap, or by the melting, heart-tendering visitations of His love and power—the time may come when the language will go forth, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded, I also will laugh at your calamity, I will mock when your fear cometh." My prayers were also reverently offered for the forgiveness of sins, and for the continuance of the Lord's merciful visitation. It was indeed to me a time of renewed favour and refreshment, as from the presence of the Lord, for which my heart overflowed with thankfulness.

We have now completed our service for this journey, and surely we may acknowledge that we have been graciously helped. Again and again have I admired the wisdom and goodness of my Heavenly Leader. He hath often humbled and prostrated my soul before Him; He hath stripped and emptied me of all ability to open my mouth, and then He hath stood by and strengthened me to labour for the promotion of His glory, and the honour of His holy name, amongst my fellow-professors; and has again and again commissioned me to proclaim, with power and energy, the riches of redeeming love and mercy, whereby our hearts have been unitedly melted before Him. Surely then, I may well say, in the language of many others of the Lord's servants, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee:" return to thy lowly seat at the King's gate. Thanks be unto Him for all His mercies, both ancient and new.

On reaching Darlington, I received information of the decease of my dear brother, William Richardson, who died after a protracted illness, on seventh-day, the 4th of 6th month, 1842. He had loved and feared the Lord from his youth, and had endeavoured to serve Him, according to his ability, in his generation. I was in time to attend the funeral.

We reached home on the 7th of 6th month well and peaceful, and I was favoured to find my family comfortable and well. We were absent about three months and three days, and travelled one thousand five hundred and three miles.

The following Memorandum was written by George Richardson, in his eighty-first year, and appended to his Journal, dated 4th month 3rd, 1854:—

I may thankfully acknowledge the good degree of general health which I am yet permitted to enjoy, so as to enable me to pursue many of my worldly occupations much as formerly, and to attend all our meetings for worship, with occasional exceptions only.

I may truly exclaim with one formerly, What shall I render unto Thee my God for all Thy benefits, especially for those heart-tendering visitations of Thy love, and the sense of Thy forgiveness of all my past transgressions, and that they are blotted out of the book of the Lamb, our blessed Redeemer. Yea, Thou art yet graciously pleased to favour Thy poor, frail, unworthy servant with a sense of Thy life-giving presence, not only when assembled with my brethren in our religious meetings, but also when confined by indisposition to my own house. How precious is the sense of Thy mercy and loving-kindness to my soul, thus to feel Thee near, even in my solitary seasons of reverent silent waiting upon Thee!

Be near me, O my gracious Heavenly Father, my blessed and ever adorable Redeemer, to the end of my pilgrimage in this probationary state; and when it shall please Thee to say it is enough, then permit my spirit to mingle with Thy saints already made perfect, in celebrating the praises of redeeming love.

BIOGRAPHICAL SKETCH

OF

GEORGE RICHARDSON.

HAVING thus far brought up the record of our beloved father's history, through the medium of his own pen, it now seems needful to endeavour to complete the account of his life and labours, more particularly with reference to that period when, from declining health and strength, he was no longer able to travel in the work of the ministry. Before arriving at this point, however, it may be well to take a glance at his character and course of action in the earlier days of his life, as these have come to the knowledge of his family through the statements of those who knew him intimately. It is more especially desirable to do this, in the present instance, as very little of personal narrative is to be found in the preceding pages; yet of one whose life so eminently adorned the doctrine he was sent forth to promulgate, a few further traces of his history may prove both interesting and instructive.

With regard to his parentage, and his feelings on the subject, we have a record supplied by his own pen, in a little work, entitled, "The Annals of the Cleveland Richardsons," printed in 1850, in which he records the history of his forefathers, and addresses their descendants in the following forcible and persuasive language:—

"I have long regarded a pious ancestry, most especially of parents, whose lives were regulated by the fear of God, and who endeavoured to walk in true faith, and in obedience to His will, as among the

choicest blessings conferred upon us by Him who hath made of one blood all nations of men to dwell upon the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. Blessings of this character are in no degree at our command, nor under our control, and ought ever to excite in us emotions of reverent, humble gratitude. Undoubtedly, these are amongst the talents given for our improvement, to turn our feet into the way of peace, to enable us to promote the glory of God, and to fulfil His gracious designs concerning His gathered church; for it is His will that all men should be saved, and come to the knowledge of the truth; therefore we shall undoubtedly be held accountable for the diligent use and improvement of these, as of all other gifts conferred upon us by our Heavenly Father, and in case of neglect, our doom will be more heavy than that of others who have not been so favoured.

"With respect to our parents,—Did not many of us partake of the sweet savour of their spirits? Did we not at times feel something of the grace of our Lord Jesus Christ presiding, when under the parental roof, and therein taste a little of sweet spiritual communion? O the preciousness of these sensations! What an influence do they shed over the minds of dear children when they are made sensible of it, through the softening power of their Heavenly Father's love, when parents, walking in the fear of God, in Christian gravity of demeanour, in weightiness of spirit before Him, dwell in His love, live to His glory, and maintain in the family circle a jealous regard for His honour and the exaltation of His holy name."

As to G. R.'s childhood, little is known beyond what he has given of himself. His own mother died when he was scarcely eight years old, but though so young, he never lost the lively impression which her character and influence had left upon his mind. He described her as of "grave, serious, circumspect demeanour," and as one who guided her affairs with discretion, of good natural capacity, and very even temper. His father* being left with seven children at her death, the care of the family devolved chiefly upon his eldest daughter

* Respecting whom, see G. R.'s Autobiography.

Margaret, who, as G. R. records, "proved to be a kind, considerate care-taker." She afterwards married Joseph Unthank, who is mentioned in the Journal as having been one of his companions in a journey through Cumberland.

About four years after he lost his mother, his father was united in marriage to Jane Nichol who, according to G. R.'s account, was "a woman of a pious mind, and who sustained the duties of her station well." He became closely attached to her, and esteemed it a great blessing to the family that she thus became united to it. She survived her husband a year and eight months, and died in 1801.

As G. R. has stated in his autobiography, he was early sent from the parental roof; and in the days of his apprenticeship in Newcastle he has been described as a young man of sweet, serious deportment, and one with whom the frivolities of youth had little or no place. He was observed to be frequently engaged in reading the Holy Scriptures, and often before meals he would seize the opportunity for reading a verse or two, which afforded him subject for reflection afterwards. He was also at times found sitting in the warehouse in the dark, apparently in deep meditation or in prayer, when his master, not wishing to interrupt him, would kindly withdraw.

He ever entertained a grateful appreciation of the kindness of this, his "indulgent employer," who, to enable him to pursue what he believed to be his religious duty, would often remain at home himself to liberate his apprentice to attend meetings at a distance.

Faithfulness to his Heavenly Father led him to exercise great circumspection of conduct, and he has been frequently heard to state to his younger friends, the care he felt it right to take that nothing of his master's property should be wasted, while passing through his hands as an apprentice.

Even at this early period, his benevolent feelings for the poor and needy were strikingly exemplified. When his income was very small, he yet had to spare for some regular pensioners. He was accustomed to exercise such frugality that he not only provided himself with clothing, but found means to attend his monthly and quarterly meetings, and once also the yearly meeting, in London.

There was no mistaking the depth and sincerity of his religious

character at this period. The world, and the things of the world, were seen to be kept in subserviency to matters of higher moment, and his abstraction of mind was such, that while walking in the streets, he was observed to take the middle of the road, instead of the ordinary footpath, that he might meet with fewer interruptions. He was greatly privileged in receiving kind notice from some valued Friends of his own meeting, who frequently invited him to their houses, and he thus alludes to the circumstance, in later life, when writing to a relative—"This leads me to remember how, in the days of my youth, I took sweet delight in the society of those whom I esteemed as disciples of our self-denying Lord, and who taught me, both by precept and example, that the gate is strait, and the way is narrow that leadeth unto life and blessedness. I was often led to sit alone and keep silence, as in lowly self-abasement. O the preciousness of true tenderness of spirit before the Lord! Such He teacheth of His way, and guides into the paths of true judgment."

This period of his life (his apprenticeship) seems to have been marked as the turning point, by a thorough conversion of heart, and he appears to have adverted to it, some years since, in a meeting for worship, to the following effect—that, through the mercy of his gracious Heavenly Father, he was brought to cry earnestly unto Him to be delivered from the darkness, doubts, fears, and temptations that surrounded him. Often the language of his soul was, "A Saviour, or I die! a Redeemer, or I perish for ever!" On one occasion, when passing through one of the ancient gates of Newcastle, there flashed through his mind such a sense of the Omnipotence of an all-sufficient Saviour—of Him that speaks "in righteousness, mighty to save"—as banished every doubt, every fear, but the reverential fear of offending Him who is able and willing, not only to wash away our transgressions in the blood of the Lamb, but also to cleanse us from all unrighteousness.

It has been casually stated in his own account that G. R. married Eleanor Watson, the niece of his master, Joshua Watson. This attachment was formed during the time of his apprenticeship, when, in dwelling under the same roof, he had much opportunity of knowing her character intimately. She has often mentioned the great surprise

she felt when he first informed her he believed she "would one day become his wife." She admired his religious character, but she looked upon him as so much beyond herself in this respect, that she did not believe it possible he could have regarded her as a fitting helpmeet, and it is believed little or nothing further was said on this subject for the space of nearly two years. G. R. not being in business on his own account, felt that the period for the realisation of his wishes had not arrived; but it appears that during this interval, the mind of his future partner was deepening in religious thoughtfulness. She has described herself as being naturally very lively, and consequently the very reverse of him at this period; yet underneath, it is evident, there had existed real piety, and the love of that which was true and excellent, which he failed not to estimate, and which doubtless formed the basis of their happiness in married life. The marriage eventually took place in the year 1800.

After their union had been accomplished, G. R. felt himself frequently called to leave home as a minister of the Gospel, and it may have been observed, from a perusal of his own remarks, how freely his beloved wife surrendered him to this important work, ever striving to yield up her own inclination and interests in true sympathy with such service, yet those at home have cause to remember the depth and intensity of her feelings on these occasions. The increased care of a young family, together with the management of the business, and the charge of the young men, which was thus brought upon her in his absence, told heavily on her peculiarly susceptible frame, sometimes producing head-ache and loss of appetite for months together. It may truly be said in her case, the spirit was willing, but the flesh was weak; yet she devoted herself to these duties in such a manner as greatly to relieve the mind of her husband—and she did not lose her reward. The pleasure she experienced on his return when his work was done, with a relieved and peaceful mind, was such as they only know who have made similar sacrifices.

On one of these occasions, he thus writes to his valued friend and correspondent, Josiah Forster, of Tottenham, after detailing the events on his journey home, 1st month, 1832—"I think I might adopt the simple but descriptive language of dear George Fox, during his last

illness, 'Never heed, the seed reigns,' for truly the streams of consolation flowed very sweetly, and though I was awake most of the night, yet it was a time of great enjoyment to me, in which I had to look back, even upon the most self-abasing parts of our late engagement, with peace and comfort, thankful for preservation. I found my family well; my dear wife has been unusually supported. She does not appear to have been at all alarmed at the approach of the awful disease (cholera) with which we are surrounded, but enabled to confide in Divine protection, and to resign herself to the all-wise disposal of Him whom we both desire to serve."

As these religious engagements increased in frequency and duration, and thus required him to leave his business concerns for some months together, many trials of faith and patience awaited from time to time; yet the same Divine Master who called him forth as His messenger, proved not only able but willing to carry him through all, and to provide, in His own time and way, for the temporal wants of himself and family. Economy was needful throughout the course of his life, but the little he had seemed blessed, and this was the utmost of his desire. He neither sought nor wished for great things as it regarded temporal enjoyments, but ever gave the preference to those higher interests, for himself and children, which are of eternal duration. This was strikingly exemplified in the choice of business for his sons. So greatly did he dread the contamination frequently to be met with abroad, that he preferred keeping them at home under his own eye during their apprenticeship, rather than to risk their eternal interests, by letting them go forth into the world, before their religious principles were in some degree fixed.

In the year 1810, G. R. lost his eldest brother, Isaac Richardson, by death. He left under the care of his three brothers unitedly, as his executors, not only his temporal concerns, but the still more responsible charge of his widow and four children. Under their direction, the tanning business was carried on successfully for many years.

G. R. being the only brother residing in Newcastle, the care of the children chiefly devolved upon himself. With what fidelity and watchfulness this responsible trust was discharged, they best would

testify who were the objects of it. He was not of a nature to do anything by halves, but of him it might truly be said whatsoever his hand found to do, he did it with his might. Thus a care like that alluded to became a subject of deep interest to him, and occupied a large portion of his time and thoughts. He became closely attached to his nephews and nieces, and it tended to unite the two families in the closest bonds of relationship. He was earnestly concerned so to direct their minds, as that they might be led to seek first the kingdom of God and His righteousness, and faithfully to fulfil their allotted part in the duties of life, discharging their various responsibilities as in the sight of God rather than of men. There is reason to believe his care for them was blessed, and he received in his declining days much solace from the kind ministrations of the only surviving niece of this family, who thus writes respecting him:—"I feel it due to the memory of my beloved uncle to record a tribute of grateful affection, in remembrance of his valuable guardianship. He largely supplied to me the place of a father—his excellent and tender counsel, the wisdom of his advice, the large sacrifice of time and labour he so willingly rendered on my behalf cannot be recounted; he ever watched over my interests with a father's love, and spared neither time nor effort in the promotion of my welfare. He was a tender sympathiser in trouble, and without the expression of words, the sweet influence of his spirit was ever felt attracting heavenwards, even when dealing with the affairs of this life. At one time he called me to his side and said, 'I wish to tell thee that to me to live is Christ, and to die is gain. I tell thee this that it may comfort thee when I am gone.'"

His eldest niece died in 1834, and the following is an extract from a letter addressed to his daughter, who was then her travelling companion in Yorkshire, when the invalid appeared nearing her heavenly home:—"Whilst I am alluding to other topics, the inner circle of my thoughts is closely with my dear niece R.; she is often present in my deeply interesting contemplations. The accounts of her are very sweet, as to the evidence afforded that her mind is centred on the 'Rock of Ages.' The name of the Lord, I do trust, is felt to her to be "a strong tower"—the righteous, those who are made such

by faith in the blood and righteousness of Christ, both imputed and imparted, have felt that He is as a covert from the heat, and not only so, but as rivers of water in a dry place, and as the shadow of a great rock in a weary land. We, in this highly-favoured temperate climate, are scarcely able to appreciate the force and beauty of these figures. May the God of all grace and consolation be very near you all, is the tender and sincere desire of my dear E.'s affectionate father, G. R."

With respect to G. R.'s own children, five lived to maturity out of seven. His first-born son, an infant, died whilst he was out on a journey to the yearly meeting in London, which increased the severity of the trial to his beloved wife. Rachel, his next eldest, married Thomas Pumphrey, of Worcester.* Of kindred minds in very many respects, there was a close bond of spiritual, as well as natural relationship between the parent and his daughter, and she was accustomed to seek his advice and counsel in any matter of importance which came before her, as the following letter will shew, dated 2nd month 16th, 1827 :—

"Now my dear R., what shall I say to thee about visiting prisoners! Being thoroughly convinced that our lives are likely to be more pleasing to God, if spent in works of utility to man, provided we be preserved walking humbly in His fear, guided by His counsel, with an eye single to His glory, I am not likely to throw many discouragements in thy way. Few of the varied services in which I have been engaged, have afforded me sweeter satisfaction in the retrospect than an hour spent in reading and conversing with prisoners in the 'House of Correction.' I may therefore safely recommend thee to accompany thy friend in one of her visits, and then weigh the subject for final decision. Many of the poor creatures are likely to be truly thankful for such visits, whether they can express it or not. I am myself greatly pressed and almost oppressed with a multiplicity of engagements at present, hence take warning, and weigh maturely what you undertake."

Rachel Pumphrey departed this life in 1842, and an interesting record of her was afterwards published in a work entitled, "Memorials of Friends."

* Afterwards Superintendent of Ackworth School.

His second son, Isaac, died at Ventnor, Isle of Wight, in the thirtieth year of his age; concerning whom, his father wrote a little memoir, which was published and extensively circulated in 1841.

Respecting each of these dear children, their beloved father was enabled to cherish the full belief that they had died in the faith and hope of the Gospel. They neither of them left the great work of the soul's salvation to a sick-bed, but lived to shew forth the evidence of a true and living faith in Christ, by a circumspect walk and conversation, and by an earnest desire to know and be enabled to do their Heavenly Father's will. Their end was emphatically peace.

It may not be out of place here to allude to the manner in which G. R. was enabled to bear up under these afflictive bereavements, as exemplified more particularly in the illness and death of his beloved son. He thus writes to his friend, J. F., respecting his illness, 2nd month 11th, 1840:—"My son Isaac, with his sister, is likely to pass through London in about two weeks, on his way to Hastings, where his physician recommends him to sojourn awhile, but I have no hope of the disease being retarded. His frame of mind is becoming his situation—calm, patient, and confiding. For these precious favours we are thankful, but my dear wife's sensitive feelings often press heavily on her health. Perhaps for this cause I am at home. She heartily gave me up to the Lord's service when tolerably well; now, she needs all the succour I am able to afford her. Farewell, my dear friend. May we be enabled steadily and watchfully to hold on our way."

Soon after quitting the parental roof, this dear young man became seriously worse, which rendered it needful for his father to come to him at Brighton. As his strength rapidly waned, the Christian sympathy and watchful attentions of his father were a great solace to him, and when at an unexpected moment, after listening to the Scripture reading, and partaking of the evening meal together, on retiring to his room, he fell lifeless in his sister's arms, the faith and submission of the parent were indeed most striking. Like a veteran servant of his Lord, who had long been disciplined to bear the cross, he bowed implicitly to the will of his God, and seemed afresh to gird on strength for the trying duties which remained, and which he was

enabled to accomplish in a remarkable manner. Arrangements were quickly made to leave the island, and the interment of the remains took place at Southampton. On his way home, G. R. attended the yearly meeting in London. In allusion to the death of his beloved son, he afterwards writes:—"Thus terminated the earthly course of this amiable youth—his path was eminently that of the just who walk by faith. He steadily sought Divine counsel and help, walking in the fear of the Lord, who graciously proved his sun and shield, his strength, and salvation."

At a subsequent period, he thus adverts to the same subject (1847): "I well remember with what fervent aspirations my mind seemed to follow the spirit of my dear Isaac, as into the celestial regions, contemplating, in idea, the glory and the blessedness of heavenly communion. O that I may be permitted to realise it, in the Lord's time!"

It will have been observed, by those who have read the pages of the Journal, that in most of his journeys, G. R. was accompanied by his valued friend Daniel Oliver, and generally driven by him in a gig. It seems proper therefore to make mention more particularly of his companion, in this biography. Accustomed to agriculture in early life, he had few advantages as to society, and was subjected to many unfavourable influences, as he has vividly depicted in a little memoir written by himself; yet he became early chosen as a servant of his Lord. Yielding obedience to the heavenly call, he grew in grace, and in the knowledge of Christ Jesus his Lord, and in endeavouring faithfully to follow the path of apprehended duty, he became an acceptable minister of the Society of Friends. He eventually came to reside in Newcastle, and entered into the same line of business as G. R., and these two Friends became closely united in almost every sense. Side by side they sat at meeting when at home; together they travelled in the work of the ministry; and they also laboured together, in many philanthropic undertakings, for the benefit of their fellow-townsmen, and the world at large.

When G. R. was at length deprived by death of this long-loved companion and friend, he deeply felt the bereavement. On the evening of the interment, he was heard to utter the plaintive

language, in addressing the company assembled at the house of the deceased—"Lover and friend hast thou put far from me, and mine acquaintance into darkness," enlarging on the words in an instructive manner.

As a minister in his own monthly and particular meetings, G. R. seldom felt himself called to speak, which was not a little remarkable considering the extent of his service abroad, and for many months together his voice was seldom heard; yet at these seasons, the deep and silent exercise of his spirit was to be felt. He thus alludes to the subject in a letter to his friend, J. F.:—"I accept thy hint relative to the exercise of the little gift (in the ministry) allotted me. My desire is to keep closely and watchfully by it, but I dare not move unless the life moves and the light unfolds the what, and where, as well as the when. My gracious Master has not deserted me, though He may appear to have dispensed with my services as to vocal ministry, except on rare or more private occasions.

> 'His state is kingly;
> He needs not man's help, or His own gifts,' &c.

In *His* will I sincerely desire to abide. Having had large experience of His dealings, I can rely upon His wisdom once more."

From the foregoing pages of the Journal, the character of G. R.'s ministry may in part be gathered, but the power and unction with which it was accompanied cannot be thus set forth. The deep solemnity which generally pervaded the meeting, when he resumed his seat, must long be remembered by many who heard him. His voice was naturally weak, and the pressure of his spirit was such, that it sometimes failed him in delivery. This was felt to be a close trial of faith, to which he makes repeated allusion in the manuscript of his Journal, yet frequently coupled with the acknowledgment, that he had been helped through, to his grateful admiration.

The testimony issued by his own monthly meeting thus records the fact—"In the belief that He who had the key of David was thus pleased to close the door of utterance, he thought it right, without questioning, to obey. The fruit of the baptisms of spirit he had passed through was evinced in his ministry. In its exercise he was

solicitous to speak only as of the ability which God giveth, and not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, so that it was often felt to be in the demonstration of the spirit and with power. His public approaches to the throne of grace were frequently attended with an awful solemnity; and in deep reverential prostration of soul he seemed truly to wrestle with God."

The following letter, from John Pease, has lately been received by the Editors, and, as it bears largely on the subject of G. R.'s ministry, it is thought it might be suitably inserted in this place:—

"Darlington, 7th Month, 1864.

"My dear Friends,—The service in which you are engaged is one which, in my judgment, you certainly owe to our Lord and His church, to the memory of your departed father, and to yourselves. May you be strengthened to perform it well and wisely to your own relief and satisfaction, as well to the edification of many who may read of such a life and such labours. Deeply am I interested in your work; for your dear father was, in my estimation, as near an approach to what a Christian, in his sphere of life, should be, as any one with whom I have had the blessing of close acquaintance. I may write with partiality, but his loving children will duly appreciate my sentiments. The name and person of George Richardson are associated with some of my earliest religious feelings. He was accustomed to come to Darlington periodically as a member and minister of the Society of Friends, and being united to my father's family by the ties of warm friendship and some degree of consanguinity, I have felt to have known him for more than fifty years. His whole deportment affected my youthful mind for good, and as I advanced in years, I greatly prized his ministry, only regretting that he spoke so seldom. I have no impression of his ever opening his lips, in either ministry or prayer, without his offerings being attended with that freshness, clearness, and unction which bore testimony to the present help of the Holy Spirit. That the favour thus vouchsafed him was in connection with his reverent faith and earnest prayer, I cannot doubt. I have reason to believe that for days before the occurrence of one of our large religious gatherings, he would be

abiding with close spiritual exercise in anticipation of it. Often have I sat beside him on such occasions, at one time accompanying him for several weeks from meeting to meeting, at another, from family to family, and never was made sensible of such patient and yet fervent travail of spirit. It might even appear to some, that in his fear of uttering words when the Lord had not spoken, he let pass those gentle intimations to say something to which he might have safely yielded, and thus whilst his friends were edified, he might himself have been sensible of that comfort to his own spirit, for which he sighed. To a beloved fellow-labourer he has been heard to say (in purport), 'I should often be thankful, if permitted to obtain relief from my secret exercises in meetings, by a sense of the true authority to minister to others.' Whatever view may be taken of these deep experiences, he was, in my estimation, alike during silence or vocal labour, 'a preacher of righteousness,' a servant, waiting to know his Master's bidding, and when made known, doing it with all his heart, to the praise of his Lord. But honoured as he was in the capacity of a preacher of the Gospel, bringing out of the treasury 'things new and old,' striving to perform the work assigned him at home and abroad, it is not I think in this, in his indefatigable labours for the spread of the Holy Scriptures, or his warm and exertive benevolence, that his life has left the deepest impression upon me; these are indeed in accordance with the thorough furnishing of the Christian: but he rises before me and shines with the greatest brightness, as presenting, in the whole, such a blessed evidence of the abiding, all conquering power of Divine grace. Let us trace the teaching of the Holy Spirit in boyhood and through the dangers of youth, its support in the cares of meridian life, and its abounding consolation in his declining days, always enabling him, whilst full of zeal and of service, to walk, in large measure, in the wisdom of Christ, harmless and blameless before all men. Having accepted with meekness the engrafted word which is able to save the soul, he became acquainted with the Spirit of truth which leads into all truth. The Holy Scriptures were precious to him—prayer, his daily service and privilege; and, living in the obedience of faith, he was enabled to shew himself a pattern of good works. After all this, marked, and

very humbling to me, was the simplicity in which he sought to promote his Saviour's cause. His was indeed a labour of love, and he would ever seek to show a Divine blessing upon the work whilst the instrument employed was hid. I never once observed the least desire for pre-eminence, or that anything he had done should be noticed. Truly do I believe that the constant breathing of his spirit was—'I am nothing, Christ is all.' What stronger evidence of the all-sufficiency of Him who is 'the resurrection and the life' would the believer, now, in the nineteenth century, desire to be added to the cloud of witnesses, beyond that which will be set before him in the volume you are preparing? Let him contemplate the early call, the preservation in youth, the faith and service of the threescore and ten years, the beautifully calm evening, and the perfect peace in which he departed to be for ever with his Lord. May we not, in humble admiration, say, Thanks be unto God for His unspeakable gift; thanks be unto Him that giveth us the victory, through our Lord Jesus Christ!

"Your affectionate Friend,

"John Pease."

In meetings for transacting the discipline of the Society it may be said, that he was "swift to hear, but slow to speak." He was accustomed to weigh well the opinions of others, and to give much patient thought to subjects brought forward. His judgment, nevertheless, was of an independent kind, and having had large experience, both as related to the rules and usages of the Society, his opinions had great weight. In cases of delinquency, whilst exercising great firmness as to the maintenance of right principles, he yet believed that every case should be judged according to its own merits. He would not that a living member should be severed from the body, but sought rather that it might be restored.

In 4th month, 1846, G. R. came to another sore bereavement in the loss of his beloved wife. Not much is known of the inner workings of his mind at this eventful period, little expression having escaped his lips, but it is remembered how, as he stood by the side of her dying bed, he was fain to take solace under the belief that the separation would not be long, and that he would soon go to her,

though she could not return to him. Contrary to this expectation, he had to travel on for nearly twenty years a widower, and this too, at a period when his time was spent chiefly within his domestic circle. His submission and cheerfulness however did not forsake him, even under this heavy trial, and he devoted his time and talents to much active usefulness.

In a letter which he wrote respecting his great loss, he thus expresses his feelings:—"The event did not come upon me unawares. We both were sensible of the probability of an approaching separation, and frequently conversed about it. I was often made thankful that my precious E. contemplated the event with remarkable calmness and reverent confidence in the wisdom and mercy of her God and Saviour, whom she had loved, served, and honoured from early life. Our union was spiritual before it was natural, and I was thankful that she was spared to be my helpmeet for so many years. I have been diligently engaged in putting my own house in order, and desire to be preserved in a waiting, watchful, humble state of mind, seeking to know the Lord's will concerning me from day to day."

Under a sense of these many deprivations of near and dear friends, G. R. gave expression to his feelings on one occasion in the following manner, at the close of an afternoon meeting, 1st month 6th, 1842:—"There is a little matter which I feel at liberty to express this evening." "Of all the blessings with which we are favoured, perhaps there is none more pure, more holy, than that of inward union and communion with God—to be able to confide in Him—and at no time is this more sweet than in times of deep affliction. I have remembered the dying words of a dear Friend, long since deceased—'In the depth of my distress I waited upon thee, O Lord; I remembered that I had called thee, Father, and I knew that thou wert omnipotent.' O how precious, thus to repose on the bosom of Omnipotence!"

After this period, in the prosecution of various objects of public utility, G. R. passed his time pleasantly, and his pen became a fruitful source of enjoyment to him. To fervency of spirit he united diligence in business in a remarkable degree, and his constant industry in whatever he undertook was very striking. In allusion to

some of his occupations he thus writes to his friend, J. F.:—"I sometimes say, I have been accustomed to carry loads all my life long, or at least from very early years, and it so happens, that of late time my burdens have been very heavy. I am sometimes told they are 'self-imposed;' be it so, yet I must carry them. Thou knowest I was engaged in transcribing my Journal memoranda. The consciousness that I should never be better able to do it impelled me forward, and led me to put by for a while many other calls upon my time. I have got through the transcript, and when I tell thee there are seven hundred and thirty-eight pages, thou wilt perhaps be ready to exclaim, 'There is far too much.'"

Again he writes—"Thou wilt see by the enclosed that I have been engaged in examining John Kendal's three volumes of 'Piety Promoted.' I am glad to find that thy mind also has been dwelling on the subject of a judicious selection from them. I have selected one hundred and seventy-seven of them. Many also of those passed over are precious evidences of the stability of the foundation on which our predecessors were concerned to build—faith in God, and in our Lord Jesus Christ; even that faith which worketh by love, to the purifying of the heart. It was the work of the Spirit of God which made them what they were; Christ in them was their hope of glory, and the source of strength through which they were enabled to bear the cross, despising the shame, and to follow their crucified Lord in the path of self-denial. There is abundant evidence that they received the Lord Jesus Christ in all His offices. They had the root of the matter in their hearts, and many of them had the apprehension of the truth very clearly in their minds also. Their gifts and endowments were various, but faith and works were beautifully combined both in their theory and practice. It is delightful to contemplate the peaceful, joyful, yea, triumphant end which very many of them were favoured to experience in their dying hours. I should be glad if Friends would read these records more diligently in the present day."

G. R.'s attention was early called to the little band of Friends in Norway, and as some of these, in the course of their mercantile engagements, frequently visited the ports of the Tyne, he became personally known to several of them. As his knowledge and interest

respecting them increased, he sought various opportunities to do them good, and to introduce them to the attention of Friends in London. He maintained a frequent correspondence with some of their number, a portion of which he published in a little work, entitled, "The Rise and Progress of Friends in Norway." It is not needful therefore to add much on this interesting subject in the present volume, but in the minds of his family, who knew and witnessed all that he did on their behalf, it has left an indelible impression.

When no longer able to assemble with his friends in the yearly meeting, he yet entered with lively interest into the various important subjects brought before its notice from time to time. On one of these occasions he thus writes to J. F., in 1853:—"I was often instructed and comforted in perusing some of the occurrences of the late yearly meeting. There does appear to have been some seasons of peculiar solemnity, when doctrine dropped as the dew, and distilled as the small rain upon the tender herb. Some of thy dear brother William Forster's communications appear to have been peculiarly precious. He goes deep for his 'stones of memorial;' and I trust some of them will speak instructively, when he is in the rich enjoyment of his heavenly inheritance."

Together with the frequent employment of his pen, G. R. read largely, mingling with the deeper, serious reading, which claimed his first attention, works of general information. On the family assembling for breakfast, he was generally to be found perusing the sacred page, as at many other times of the day. Those precious writings which had yielded him so much instruction in early life, when he was first led to choose the Lord for his portion, failed not to cheer and comfort him in the time of his old age.

As a parent he seldom felt himself called to administer much advice or reproof, yet by his living example of Christian excellence, and the whole tenor of his life and conversation, he powerfully proclaimed to the members of his household the path of rectitude he would have them to pursue. By precept, as well as example, he encouraged them to enter into benevolent efforts for the good of others. "Spend thy life actively and usefully, and then much of thy time will pass cheerfully," was his fatherly exhortation to an

absent daughter. On another occasion he writes:—"May the blessing of preservation await thee, and may thy mind be entirely devoted to serve the Lord, in whatever way He may be pleased to point out. Love Him with all thy heart, and He will love thee, and be thy shield, and thy exceeding great reward." Again, in a letter from Sussex, he writes:—"O what a privilege it is, to have the Lord for our friend; none can succour in the hour of distress like Him, and He is sufficient for all our varied necessities. He can endue us with patience, and that sweetens many a bitter cup. Habitual resignation to whatsoever He permits to befall us, doing vigilantly our proper part towards guarding against evil, and then in sincerity saying, 'Thy will be done,' is of great efficacy in mitigating the severity of trials. I humbly trust thou art often in the school of Christ, that He will teach thee meekness and lowliness of heart, and as thou partakes of His holy and Divine nature, greater mysteries will be unfolded to thy view and experience in the knowledge of Divine things. Be diligent in both reading and meditating in the Holy Scriptures; they are a precious treasure entrusted to us for our improvement; and through faith in Christ Jesus, who is the Divine Word, the fountain from whence they flowed, they tend to make us wise unto salvation. Be thou fully given up to love, fear, and serve the Lord, and thou wilt find Him to be a father and friend to thee in every time of trial and difficulty."

After alluding to a slight attack of illness, he pens the following remarks on the subject:—"Health is a great blessing, for the enjoyment of which we are too prone to forget how much we are indebted to the fountain of all our mercies, the Giver of every good and perfect gift. We can have nothing truly good which does not flow from His all bountiful hand, who feedeth the sparrows and clotheth the lilies, and tenderly careth for the least of His children. Let this consideration be a stay and comfort to thy mind, that though far separated, thou hast a Father in heaven, who sleepeth not by day nor slumbereth by night.

'To all my weak complaints and cries,
Thy mercy lent an ear,
Ere yet my infant lips had learnt,
To form themselves in prayer.'

"If He is thus to be found of those who seek Him not, surely He will tenderly listen to those gentle yet fervent aspirations of soul which, through adorable wisdom and mercy, He causeth to ascend from the humbled, contrited spirit which secretly desires to know His will, and to seek for strength rightly to do it. This is a world of many probations and trials, and it doubtless is best for us that it is so, for the Lord doth not afflict willingly, nor grieve the children of men; but when He chastens us, whether immediately or through the instrumentality of others (which is very common), it is, as saith the Apostle, 'for our profit, that we may be partakers of His holiness.' Man is prone to impurity and self-indulgence; the way of life is a way of self-denial and of cross-bearing, and those who hope to enter the kingdom of heaven without pursuing this path may find a wilderness of thorns and briars wherewith their feet will often be wounded, but they will not find that pure and undefiled rest, which consists in 'love, joy, and peace in the Holy Ghost.'

"I often long to be united with those who are the companions of Him who endured the cross, despised the shame, and set us an example that we should walk in His steps. I had no idea, when I began, that my letter would have run in this strain, but truly the longer I live, the more I feel the necessity, the value, the importance of true religion. My soul longs for it more than for the enjoyment of any earthly comfort (and a kind Providence has afforded me many), but unless, with all His other blessings, He be graciously pleased to fill me with a precious sense of His presence, I feel I am empty, and poor indeed. May thy mind also, be thus daily more and more exercised for the like precious experience; so will the Lord be thy Shepherd, supplying all thy wants, as far as He sees needful and best.

"Farewell, in every sense, thy affectionate father,

"G. R."

In another letter, adverting to a lengthened separation, he expresses himself thus:—"It has long appeared to me that true resignation to the will of Providence, who lends us the richest blessings of life as for a season, that our strongest affections should not centre in them, but in Himself, who is the alone eternal, inexhaustible fountain of all true happiness, is the chief cause of serenity of mind

under the various trials which are allotted unto man whilst passing through this probationary state of existence. Persuaded that all is intended to work together for good to them who love God, the true disciple is enabled to bless His hand for all, and 'most for the severe.' But why should it be thus, that we feel most gratitude for that which has been the most trying? I apprehend it is because slight trials do not sufficiently excite the mind to serious reflection, whilst such as are deep and severe as it were drive it home to the Heavenly Father's presence, and raise holy aspirations unto Him for help and protection, and thus contributing to our purification and refinement, tend to prepare us for admission into those mansions from whence 'sorrow and sighing flee away.'

"I trust thou hast already in degree learnt that grace can overcome nature. 'It is good for a man that he bear the yoke (of Christ) in his youth;' and it is profitable often to sit alone and keep silence, yea, in humility and self-abasement of soul before the Lord, to put his mouth as in the dust, and to say with one formerly when under an awful sense of the purity and majesty of God, and of his own unworthiness, 'Behold, I am vile.' This is indeed a state of precious preparation, wherein we know ability afforded to escape the corruptions which are in the world through lust, or the desire for hurtful gratifications, and to become measurably clothed with the Divine nature. O precious privilege for man! poor finite man! thus to receive the spirit of adoption, whereby he can in sincerity and truth call God—Father.

"I write this as the matter arises, and it is in the desire that God, even my God, may be pleased in adorable mercy to pour of His Spirit upon my seed, and His blessing upon my offspring. This is often the travail of my spirit, when I have neither ability nor liberty for the expression of it; but the Lord knows all hearts, and graciously regards the secret exercises of His poor children and servants, hearing and answering their prayers."

On another occasion he thus writes:—"Thy last letter has felt deeply interesting to me, and I do tenderly desire that thou mayest be enabled to make the full and unreserved surrender of all thou hast and all thou art to the Lord's service, ever remembering that He

loves a free-will offering, a cheerful surrender. He saith, 'I love them that love me, and they that seek me early shall find me.' May the breathing of thy spirit often be, 'Lord, what wilt thou have me to do?' Then, do I believe, He will open thine ear, morning by morning, to hear as the learned; He will more and more unfold to thy view, and in thy living experience, the mysteries of His kingdom, and perhaps shew thee, as He has done to many others, that it is through much tribulation that we must enter into the mansions of glory."

"8th month 30th, 1834.

Alluding to some peculiar circumstances which had occurred, he says:—"Such events have teaching in them; they tell us plainly how wise it is to lay up treasure of that kind, and in that place, which is beyond the reach of the many causes of annoyance to us in the quiet possession of the treasures of this world. 'Provide yourselves bags which wax not old, a treasure in the heavens which fadeth not.' How often do I remember this instructive language of our gracious Lord and Master, who thus kindly condescended to point out that path which contributes both to our comfort and safety in time and in eternity."

"Manchester, 4th month 29th, 1836.

"Thy remarks relative to W. B. are very interesting. I hope he will live and grow, and that his faithfulness will be rewarded.

"Beware of right hand errors, that the enemy do not lay a trap in the way of thy zeal in this direction, and hurry thee off thy feet. Do nothing that makes thy conscience uneasy. This may be doing evil that good may come.

Why do I write thus? Because I love thee dearly, and do not wish thee to be entangled by the spirit of the world—no, not even in its most refined transformations.

"Farewell, my dear ——. May the 'arm unseen' preserve thee.

"Thy affectionate father, G. R."

With the Friends of his own meeting, in the earlier period of his retirement, he delighted to mingle, but chiefly under his own roof. When his strength was equal to the effort, he used to assemble a number of his younger friends together on a first-day evening, as

many as his room would contain, and after tea he generally selected from his fund of manuscript, which he had culled from a variety of sources, such reading as both interested and instructed them. At the conclusion, he frequently addressed them in an affectionate, persuasive manner, occasionally pouring forth fervent supplication on their behalf. Some of these, in later life, have recurred to the evenings thus spent, as having been times of much pleasure and instruction.

Socially, he was ever ready to entertain strangers, and to such as were travelling as ministers of the Gospel, he proved indeed a true helper. He well knew by experience the exercises of spirit which these have to pass through, and his lively sympathy with them, as also his advice and encouragement, often proved very refreshing. He was ready to share their burdens with them so far as he was enabled to do so, and to undertake any labour, in the promotion of their object, to which his strength was equal.

He was largely applied to for counsel and aid, both by his friends and others not immediately connected with him, and on such occasions he was willing to sacrifice much time and thought if he could render them assistance. With inflexibility of purpose, as regards the maintenance of right principles of action, he yet blended with his judgment and advice, on such occasions, much Christian consideration and sympathy, so that to the upright-hearted he proved to be a friend and counsellor of no light value.

With those members of his own monthly meeting, who had gone to reside abroad, he maintained an affectionate, Christian correspondence, and with his world-wide sympathy, it yielded him both pleasure and satisfaction. With many of these it seemed to have the effect of stirring up the pure mind by way of remembrance, and he received, in several instances, grateful acknowledgments in return.

Perhaps there was no feature in his character more striking than his entire unselfishness. This Christian grace shone throughout his whole course of action. With him indeed self seemed nearly annihilated, and a benevolent consideration for others marked his intercourse with them. As he has himself stated, his will was subjected to discipline in early life, and, through Christian principle, he had been led to exercise great watchfulness and self-control, which eventually,

as he once remarked in reply to a Friend, had "become a habit of the mind." Thus was he enabled in so great a degree to prefer others to himself, and to exercise true Christian charity to his neighbour.

In his own household he was much beloved. The domestics of the family, recognising in him a friend as well as a master, were accustomed to look up to him with affection and reverence; one of them remarking, after fourteen years' residence under his roof, that she loved him as if he had been her own father. His sweet, beaming countenance often struck their attention, and his whole aspect and demeanour betokened peace. On a first-day evening, especially, this feeling seemed to be the atmosphere of the room; and those seasons must long be remembered when, after a reverent perusal of the Holy Scriptures, his spirit appeared to be in silent communion with his God, and a hallowed influence seemed spread around him.

From the commencement of the operations of the Bible Society in Newcastle, 1813, G. R. took an active part. The depôt was chiefly under his management for nearly fifty years, and for most of that period it was kept on his own premises. Not only as it regarded the purchase and sale of about two hundred and fifty thousand copies of these precious volumes were his energies employed, but while health and strength permitted, he diligently sought, by personal visits to neighbouring villages, with others like-minded with himself, to form and re-organize Societies for the thorough distribution of the Scriptures. The committees were held in his office, and his own zeal was imparted in a great degree to others on these interesting occasions. His correctness in keeping the Society's accounts was proved in but one mistake of twopence having occurred between the London Depositary and himself, during this long period, which he used to bring forward in proof of the exceeding accuracy of the Parent Society's operations, in the multiplicity of its concerns. His own appreciation of the sacred volume was at the root of his labours. He longed that the whole world should participate in the blessing, and he was willing to spend and be spent in this service. He clung to the work with a tenacity which only age and infirmity could weaken, and laboured on its behalf even at a period when his bodily powers

were little equal to it. Having given up the management of the depôt to his two sons, he retired from it as it were step by step.* Referring to this subject in a letter, he thus writes:—"The Lord's hand has, I conceive, been manifestly with the Bible Society, and has sustained it in many conflicts, and crowned its labours with abundant blessings. How beautiful was the language of David when he felt his heart, and the hearts of the princes of Israel, enlarged, so as to offer freely of their substance in preparation for the building of the temple for the worship of Jehovah. How humbly and reverently does he acknowledge their dependant condition. 'All things come of thee, and of thine own have we given thee.' All our ability to labour in the good cause is of the Lord."

Cotemporary with Clarkson, Wilberforce, and the host of early workers in the anti-slavery struggle in this country, G. R. was led warmly to espouse the cause of the suffering bondsmen. During the many years, when much earnest zeal and persevering labour were necessary on the part of those who advocated the rights of the slave, both in and out of parliament, he zealously united with his fellow-townsmen in their efforts on this behalf, and was sent up to London as their delegate to one of the Anti-Slavery Conventions.

The following is a short extract from a letter to J. F. on this subject:—

"2nd month 22nd, 1849.

"What can our Society (of Friends) or the 'meeting for sufferings' in its name, do more than has already been done in promotion of the abolition of the slave-trade, and slavery? This query has again and again arisen in my mind when I have thought of to-morrow's assembly. Perhaps a streak of light will burst through the dark cloud from Him whose ear is ever open to the sighs and groans of the oppressed. Assuredly, He can make darkness light before you, and crooked paths straight. May He graciously deign to do so is the breathing of my spirit."

In the early part of the present century, before the system of "Schools for Mutual Instruction" had sprung up in England, G. R.,

* See Bible Society's memorial of G. R. in the Appendix.

being appointed overseer of the poor, met with much gross ignorance amongst this class, and he became strongly impressed with the necessity for greater attention being paid to education. He commenced to teach an adult school himself, and seized opportunities, as they presented, for bringing the subject before the municipal authorities of the town. When the more comprehensive system of education, known as the "Lancasterian," was first introduced, he early enrolled himself as a member of school committees, and continued to attend them until the infirmities of age entirely precluded him.

The total abstinence cause he was induced early to support, by cordially lending to it the weight of his influence and example, even at a period of life when advancing years might have been pleaded as an excuse.

In 1842, as already stated, G. R. was called to resign his beloved daughter, Rachel Pumphrey, who was removed by death. She had a long illness preceding her decease. The following letter, penned during this interval, will shew the manner in which he sought to soothe and comfort her:—"Now, my beloved Rachel, when I think of thee, I often have the words of the Apostle before me—'For me to live is Christ, and to die is gain.' Though it often happens, in long protracted illness, that there are considerable fluctuations in the stream of Divine consolation, even to the best regulated and most purified and redeemed minds, yet in our cloudy seasons, which I believe are often intimately connected with natural causes, we may ever find some defence in the precious 'helmet, the hope of salvation.' It is said that the Lord takes pleasure in them that fear Him, and in them that hope in His mercy. Sometimes the enemy of souls is permitted to assault the poor, tried mind, when it comes to be the inhabitant of an afflicted and emaciated tabernacle, as though the pains and sufferings to which it is subject were the punishment or wages for sin. How graciously did our Lord correct this misapprehension in the minds of His disciples, when they queried of Him, 'Master, who did sin, this man, or his parents, that he was born blind?' 'Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.' The works and

ways of the Lord truly are wonderful, sought out are they of all them that have pleasure therein. I have desired tenderly for thee, my dear R., that thou mayest endeavour quietly to lie as it were in the hollow of the Lord's hand all His appointed time. He will sustain thee, and perfect that which concerns thee to thy peace, and His glory."

The following extract from a letter to his friend J. F., was written at a time when his own health was breaking down considerably, and is dated 7th month, 1859:—"In reply to thy frequent inquiries after my health, I may say that yesterday I had a significant warning of the great uncertainty of time, in a heavier fit of vertigo than I ever before experienced. My E. would send for the doctor, but what can he do for a patient of eighty-six? Sweet confidence in the care of the Heavenly Shepherd is the clothing of my spirit, with thankfulness for His long-continued mercy and goodness. I often think of the solemn words which fell from the lips of Thomas Pearson, at our quarterly meeting in Durham, about sixty-five years ago—'Put your trust in the Lord for ever, for in the Lord Jehovah is everlasting strength.' This language, uttered in great solemnity, made an indelible impression on my youthful mind."

Addressing his son George, who was attending the yearly meeting in London, he thus sweetly alludes to himself:—"I would not have thee give way to much anxiety about me. I have been permitted to be an inhabitant of the Lord's earth for many years—many more than are allotted to men generally. My God is so graciously near me, and I have such confidence in His wisdom and power, that I feel no cause for anxiety. You, my dear children, are building on the same foundation, and it will support us all. I can see nothing in the way to deprive me of a peaceful release, even should my God permit it to come suddenly. Our dear Lord's gracious assurance may be fully confided in, 'Lo, I am with you alway, even to the end of the world;' and He 'is the way, the truth, and the life.'

"Thy affectionate father, G. R."

Extract of a letter to Josiah Forster, 1852:—"Thy little letter, with its enclosure, has led me into a train of deep thought. I may well acknowledge I am nearly in the last stage of my earthly

pilgrimage, and it may truly be said that my strength for bearing burdens is decayed, and there is much rubbish."

To the same, on the same subject:—"I have sometimes profitably remembered our blessed Lord's expressions to His disciples, cheering them when outward prospects should be gloomy, in bidding them to 'look up, for your redemption draweth nigh.' We have to do with a faithful Creator, and a merciful compassionate Saviour, and may safely trust our all in His hands, confiding humbly and reverently in His wisdom and in His mercy, that even in our hour of need He will not withhold some precious evidence of His loving-kindness. The operation of disease on our animal spirits is very various, and this, at times, acts upon our intellectual powers so as in degree to modify our spiritual frame of mind; yet when under depression from such a cause, we may remember our covenant-keeping God, casting our burden upon Him, who careth for the least of His children. I often admire and adore the wisdom which has so wonderfully shrouded in uncertainty the precise period of removal from works to rewards. Truly, in general, we know neither the day nor the hour when the messenger of death will be sent. We know certainly that he will come, and that continued watchfulness is our duty, in order that we may stand approved in the Divine sight, and thus be delivered from the continual dread of death."

Extract from a letter addressed to his son-in-law, Thomas Pumphrey, dated 11th month 9th, 1851, whose many engagements, as Superintendent of Ackworth School, prevented frequent epistolary intercourse.

"It is so long since I had so much of a letter from thee as that which came to hand last evening, that I much enjoyed the perusal of it, as well as that of its deeply interesting enclosure. It brought to my recollection the reply which an aged experienced Christian is said to have made to one of her sympathising acquaintances—'If my Heavenly Father should see meet to send me to bed in the dark, I can trust Him.'

"The Lord frequently sees meet to permit deep and humiliating baptisms to be the portion of those whom He dearly loves. After passing through one such conflict a few weeks ago, earnestly desiring

ability to serve the Lord acceptably, on awaking next morning, an influence came over me which I really believed was a foretaste of the enjoyments we may hope to experience in the heavenly inheritance. It was inexpressibly sweet, solemn, and tranquillising. I felt the sovereignty of God, and my soul was prostrate at His footstool. I cannot but believe that something of this experience is in store for dear S. T. from Him whose dwelling is with the humble and the contrite ones, even before the Master makes Himself known unto them by the breaking of bread."

Alluding in the same letter to his grandson, G. R. Pumphrey, he says—"The little visit of dear George was very pleasant to us all, especially so to me. I feel a deep interest in his preservation and future well-being. Good seed is sown in his heart. May it be cherished and protected from all that would frustrate the Divine purposes."*

During these latter years of his life, when his strength was much breaking down, G. R. was induced, in spring and autumn, to frequent the little fishing village of Cullercoats, near North Shields, in order to recruit his health. He soon became interested in the welfare of its hard-toiling inhabitants, and by various agencies he sought to do them good. His active mind found full scope in this direction, and he used considerable bodily exertion sometimes, to effect his purpose. From his parlour window he could descry the vessels passing to and fro to their different ports of destination, and amongst others, some French ships occasionally lay in the offing for the purpose of taking in water. On more than one occasion he supplied himself with a store of Bibles and Testaments in the French language, took a small boat, and sailed some distance to visit the crews on board. No entreaties from his family availed to deter him from this exposure, which, at his advanced age, appeared almost unwarrantable. With his precious freight under his arm, his only thought seemed to be how to get them on board, and anxiously was his little craft watched until he was safely on shore again. Of personal risk he entertained

* It is a little remarkable that the aged grandparent, the son-in-law, and grandson, (to whom the above letter refers,) were all destined within a few months to follow each other, as it is fully believed, to their heavenly home.

very little apprehension, his earnestness of purpose carried him beyond this kind of fear; and to the watchful care of a superintending Providence must be attributed his preservation from injury, of which, from the many falls he had, he often seemed in imminent danger. In reference to some of these occupations at Cullercoats, he thus writes:—"I have long had great pleasure in being useful to my fellow-creatures. In these, and similar engagements, I am often thankful in feeling love to God, and love to man, to clothe my spirit, and to believe that 'He knoweth the way that I take.' My desire is continually to dwell under His protecting care and sustaining power."

In his visits to Cullercoats, the Bible, Tract, and Temperance Societies had their claims set forth, and a better supply of water, repairing of broken footpaths, etc., were also objects of his care; and last, but not least, the building of an excellent school-house was chiefly carried out under his own planning and direction.

Thus, at an age when repose might have been considered fairly won, being nearly eighty at this period, he was found vigorously at work, sometimes from six in the morning until seven or eight in the evening, prosecuting some scheme of usefulness he had planned, which, though laborious, often afforded him much enjoyment.

His kindness to the poor, who flocked to his own door, was a very striking trait in his character. To their tales of distress and poverty he did indeed lend a willing ear. In his attempts to alleviate this misery, he was greatly aided by his beloved niece; but generally it was not until after personal investigation in their own houses that they were relieved. He spared neither time nor labour to do them good; and to the destitute, and such as seemed to have "no helper," the door of his office was often besieged.

On one occasion, when an attack of bronchitis had confined him for some time to the house, he clothed himself in his winter garments preparatory to going out, the weather at that time being very severe, and the ground covered with snow. His friends, considering it unsuitable that he should go out in his present state of health, begged him to remain at home, fearing, among other dangers, that he would fall on the ice. Remonstrance was however in vain, and he was not to be detained. The very inclemency of the weather urged him to

the effort—he could not enjoy his own comforts when he knew that his poor pensioners must be suffering so much. With his ready prepared drafts on the meal shop therefore he sallied forth alone, being unwilling that any one should accompany him, and ascended a great number of steps in effecting his object. He returned in safety, relieved and cheerful, and did not appear to suffer from the exposure.

At a time when his health was much enfeebled, he made great efforts to attend both meetings on first-days regularly, evincing great reluctance to give up this high privilege. On one occasion, when it was very wet, and apparently quite unsuitable he should venture out, he quoted the language, "Many waters cannot quench love." He was indeed exemplary in attention to this Christian duty.

Within the last twelve months of his life, previous to his confinement for nearly two years and a half to his bed, his attention became closely and weightily engaged with the subject of missions to the heathen, under an apprehension that the time was approaching when members of the Society of Friends might be rightly called to labour in distant lands for the spread of Christianity throughout the world. In order to state correctly his views on this important subject, it is deemed best to introduce at the end of this volume his own letter, which was printed and widely circulated at that time, together with the address of the yearly meeting of 1861, when this subject claimed its close attention. He also wrote a large number of letters on the same subject, addressed to his friends in various parts of England, from most of whom he was favoured to receive encouraging replies. The following are extracts from letters addressed to his friend and correspondent, J. F.:—

"11th month, 25th, 1859.

"I have long feared that our religious society has shrunk from its true line of service in reference to an endeavour to spread the benefits of Christianity in distant lands. The accounts which reach us of the eminent success with which the labours of missionaries have been blessed, may well excite the inquiry whether we, as a religious community, are coming up to the help of these self-denying and devoted labourers as we ought to do, and may do, in perfect consistency with those characteristic principles which have been given

us to bear to the world. In reading some missionary accounts a few days ago, my mind became deeply and awfully impressed with the solemnity and importance of this question, and I felt that I must press upon some of my dear fellow-professors the need of our seeking to be rightly instructed and guided in judgment and in action respecting it. I have often felt thankful that a few, though very few, comparatively, of late years, of our well qualified ministers, have been drawn out, under the influence of the love of Christ, to go forth and labour in the ministry of the Gospel in distant lands; but more than transient visits, however useful, are required, in order that a durable impression may be effected. I fully believe that the Society, collectively, may usefully aid in the work. I am abundantly persuaded that many well concerned Friends would be relieved of a burden, were a door rightly opened, through which their contributions might flow, for the effective spreading of pure Christianity in heathen lands."

1st month 13th, 1860.—He again writes to him on the same subject:—"Thy note, full of interesting information, was truly acceptable. I trust the good cause will now prosper, and in due time yield fruit to the glory of God, and the extension of the Redeemer's kingdom in the hearts of the children of men. Why should we doubt? The Lord's arm is not shortened. His power and His wisdom are sufficient for every emergency. He can raise up, qualify, and sustain instruments for His own work, to the praise and exaltation of His ever glorious name.

"I have been consoled lately in observing how much of our blessed Lord's teaching was of a conversational character. They who are rightly called, and go forth in true humility, in the spirit of love and power, and of a sound mind, are likely to be blessed in their work. We need living faith in the only sure foundation, the Lord Jesus Christ, in all His offices and in all His attributes.

"Thy sincerely attached Friend, G. R."

The mission subject seemed to be the last work of an active kind given him to do on earth. As if conscious that his time was to be very short, he worked diligently and earnestly day by day; and very striking was it to his family to see him thus labour, proclaiming, as it appeared to them, the solemn language, I must work while it is

day, for the night cometh. Not a little remarkable was it, therefore, when they beheld the last letter of the series which he wrote in connection with this subject completed within a few hours of the time when an increase of illness compelled him to retire to his room, from whence he never again returned. His work on this behalf seemed then to be finished, and having done what he could to promote the object, he was content to leave it in faith and hope that the seed sown would take root, and eventually bring forth fruit to the praise of the great Husbandman.

NOTES OF G. R.'S ILLNESS AND DEATH, 1862.

The active labours of a long life being now brought to a close, we next approach the period when, for nearly two years and a half, our beloved and honoured parent was called to exhibit the passive virtues of the Christian, in that patience and submission to his Heavenly Father's will, which he was enabled, through Divine grace, in so large a degree to exemplify throughout his lengthened illness.

In endeavouring to gather up those fragments of thought which fell from his lips during this period, and which may throw light upon his inner feelings, we do not seem to have very much to select from. He was accustomed to speak but little of himself, yet to those who were privileged to sit by him in his quiet chamber, and to witness his pious resignation, his serene countenance, and the radiant smile by which it was often lighted up, there could not be a doubt as to where his hopes were fixed. Even if no words at all had been spoken, the whole frame of his spirit seemed to say, "I know in whom I have believed, and am persuaded he is able to keep that which I have committed unto him against that day."

For many months previous to his last illness, our beloved father's health was considerably broken, and at times the fluctuations were of a serious character.

On the 7th of 10th month, 1859, he had a sharp attack of indisposition, and complained of dizziness in his head, and in drawing his chair to the tea-table he nearly fell. This feeling continued during the remainder of the evening, and in attempting to walk across the room he had to sit down again. His spirits, notwithstanding this, were bright and cheerful, and in alluding to his state of health he said to his daughter, "I am quite ready," meaning, to depart. In reply to a remark she made on this subject, he said, "I don't desire it, but simply to be submissive to whatever is ordered." He was anxious to settle some little matters of business, and desired that his books might be brought up from his office, in which his Bible Society work was transacted, adding, "I do not expect to be much there now."

In 3rd month, 1860, on a fine but cold day, he went across a common to visit a young man who was ill of consumption. The exposure brought on an attack of bronchitis, and for some weeks his state became very critical. His family thought at this time that he might not be far from his heavenly home, and he evidently thought so himself, making allusion to the settlement of his outward concerns, and to the arrangements for his funeral, desiring it might be conducted with great simplicity, and in accordance with the principles of his life. In response to this, a hope was expressed, that he might even yet get over this illness, to which he sweetly replied, "Yes, it may be so, but I have been let down some steps—one symptom after another. I wish to have no will of my own, but to rely entirely on the love and wisdom of my Heavenly Father. It has been my desire, all my life long, to live in entire submission to the Divine will, and it remains so still." At another time he said, "I have not been able to have much high (spiritual) enjoyment, but I have been favoured with great peace and comfort. It is a great favour to be free from pain, so very different to yesterday afternoon." Shortly before his last illness, he had much enjoyed "The Memoir of Adelaide L. Newton," and had extracted portions of the work which had most struck his attention. Alluding to this, he observed, "I have been thinking of a remark addressed to Adelaide Newton in her illness. I do not seem as if I could rise to Christ, but I can sink down to

Him." At another time he said, "I have many peaceful thoughts running through my mind. It is a great privilege to live near the fountain." Again—"I think I may say with the Psalmist, 'My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.'"

1860.—A young person, (the grand-daughter of his friend, D. Oliver,) who was much attached to him, was, at his request, introduced into his room one day, when feeling very ill. He seemed pleased to see her, but said he could not converse much with his friends, but felt "great love towards them;" adding, "I have not been in the habit of speaking much of it, but have always cherished this feeling—love to God, and love to man."

4th month 13th, 1861.—First-day morning. On entering his room, his daughter was struck with the sweetness of his countenance, and as he did not speak, she inquired if he had anything to say this morning? He replied, "Nothing but good;" adding, after a pause, and with deep feeling, "the fountain is open." His heart seemed indeed filled with the love of God, so that she hesitated to interrupt him by proposing to read a chapter, as usual. She did so, however, and afterwards asked him to tell her his thoughts. He said he had been dwelling on the influence of the Lord's Holy Spirit and its visitations to the heart of man, and on the goodness of God, in thus permitting it to be felt, even in the absence of any outward means, alluding, as it was supposed, to his inability to unite with his friends in public worship.

6th month 2nd, 1861.—He remarked, "I have been thinking a great deal of the Friends assembled at the yearly meeting. I trust the Divine name may be exalted; that is the great point. For myself, I am permitted to be very peaceful, and to drink freely of the river which makes glad the whole heritage of God."

In allusion to his beloved mission subject, and what had taken place in the yearly meeting respecting it, he said, "The seed has taken root, and it will grow. We may have to wait for a time, but it will grow. What a favour I was enabled to work for awhile, before being laid by." A long valued friend and coadjutor in some benevolent objects, called to see him, with whose visit he seemed

much pleased. He entered freely into conversation with him, in the course of which, he said, he often felt peaceful and thankful. Though his bodily power was very weak, it was a great favour that his mind was in such vigorous exercise. He was in a helpless state, but was well attended to. He had many blessings, and it was well to trace these to God, who was the Author of them. God was the *Author* and *fountain*, and Christ the *medium* of all our blessings. He also remarked that passages of Scripture often arose in his mind in an interesting manner, and he loved to ruminate upon them: his mind had been well stored in early life with these, (his brother and he having been accustomed to read the Bible together,) and he found it a great advantage now. He dwelt particularly on the subject of Christ's sufferings—not only in the bodily anguish which he endured on the cross for our sakes—but that He also "poured out his soul unto death." It was the offering up of Himself to the Father for us that was so well pleasing in His sight.

Although the health of the dear invalid improved considerably after the first severe attack of illness, yet from local infirmities, he was never able to sit up after this period. Thus confined to his bed, he still entered with lively interest into much that was going on, not merely in the social circle, but in the world at large. After many weeks' inability to read, he one day asked for a newspaper; and upon inquiry being made, some time afterwards, what particular subject interested him, he rejoined, "I am a citizen of the world, and I wanted to know how it was going on; I wished to know how the war in Italy was affecting the interests of religion on the Continent." Although so alive to passing events, it was remarkable how very little allusion he made during his illness to anything connected with his outward concerns. He had, to use his own expression, endeavoured to "set his house in order" while in health, and these cares were not permitted to trouble him now.

6th month 5th.—Our beloved father has suffered but little pain of late. Last night, it was severe. He remarked to-day, with a sweet smile, "Life is a varying scene, sometimes pain, sometimes ease, sometimes joy, sometimes sorrow;" adding, "it is a great favour to be enabled to bear pain with submission." In the evening, on the

remark being made that he seemed to be lying very comfortably, he replied, "To ruminate on the past, to meditate on the present, and to contemplate the future, there is plenty to do." On another occasion, he asked to have the fourteenth of John read to him, saying that since his illness, he had dwelt much upon it—adding, "it shews, in so remarkable a manner, the exceeding love of God to His creature man.

Once, in allusion to another attack of illness, he said he "considered it a step lower down the hill," but added, "I have a bright prospect beyond, and that is a great satisfaction." His eyesight being at one time much affected, he observed, that if this weakness continued to increase, and he became quite unable to read, he had a rich store laid up to reflect upon.

Although liable at intervals to a recurrence of pain which was often very acute, it was striking to his attendants how little he seemed to dwell upon this trial, once saying cheerfully, in allusion to it, "I get on smoothly on the whole, considering the circumstances in which I am placed." On another occasion, being inquired of, if he did not feel tired with lying so long in one position, he replied, "I do not use the word 'tired,' it is not in my vocabulary;" nor can his attendants ever remember his using it throughout the whole course of his illness. Thankfulness was the prevailing feeling of his heart, and on two occasions he quoted the lines of the poet—

"This day be bread, and peace my lot;
All else beneath the sun,
Thou know'st if best bestowed or not,
And let thy will be done."

To a young servant who was kindly waiting upon him, he remarked he was well provided for, repeating the lines of Addison—

"Unnumbered comforts to my soul,
Thy tender care bestowed,
Ere yet my infant heart conceived,
From whom those comforts flowed."

In reference to his illness, and its issue, whether for life or death, he said, "We may safely confide both in the wisdom and goodness of God. Our Lord told His disciples to mark 'the signs of the times,' and I have had many signs. It is a favour I am enabled to

enjoy life to a considerable degree." With feelings such as these, his time passed sweetly, so that life seemed no burden, and he sometimes said that he did not feel time long, his beaming countenance being often indicative of the peace and holy joy within. He was privileged in having his friend Henry Brady, a valued member of his own meeting, for his kind medical attendant, whose cheerful conversation, in the course of his professional visits, he often enjoyed.

He continued to cherish a lively interest in those public objects to which those around him were devoting their time and attention, and his entire unselfishness was strikingly shewn in the desire he expressed that he might not himself be the means of interrupting the avocations of others, addressing to his children the exhortation, "Go and be useful. Do as much good as you can." One day he said, that the longer he lived, the more he was convinced of the truth of the saying, "No life is pleasing to God, that is not useful to man." On another occasion, he spoke of the "great love which flowed in a living stream towards his friends," adding, he had felt this more than ever before, having had more time to think of them while lying upon his bed, quoting the passage, "By this shall all men know that ye are my disciples, if ye have love one to another." To a Friend who visited him, he said, "Let us ever keep the highest standard in view, 'Glory to God in the highest, on earth peace, goodwill towards men.'"

3rd month 9th, 1862.—Illness now increased upon our dear father, and after some days of much lassitude and exhaustion, he gave utterance to his prostrate feelings thus—"Half a man; a wrecked vessel." His daughter replied, "If thou art wrecked, I think it is on a safe coast." He sweetly responded, "A strong hope, through grace." Soon after, on his daughter-in-law going into the room, he said to her, "I am very feeble now." She replied, "But what a favour, dear father, that there is this unbroken peace." He rejoined, "Yes, it is;" and after a pause, emphatically added, "faith, hope, peace, love!" On one occasion, in reply to a remark, he said, "I am calm, peaceful, and waiting; entirely peaceful as it regards the main point." At another time he quoted the lines—

"They also serve, who only stand and wait," etc.

A Friend having remarked that it was a great favour his faculties were preserved so clear, he replied, "It is a favour, and it has ever been cause for deep thankfulness;" sweetly adding, "but if it had been otherwise ordered, what could be said, but the will of the Lord be done?"

For the last ten days of his life, our beloved parent was gradually sinking. There was comparatively little pain. The same holy calm, the same invariable sweetness attended him; but he was generally too weak to converse, or even to make a slight movement, without assistance, and the flickering pulse and laboured breathing shewed plainly that the solemn summons was approaching.

8th month 9th.—Severe shivering fits came on, attended with sickness, and followed by great exhaustion, which continued to increase until evening. He then became alarmingly ill, and it was evident that human aid could be of no avail.

Between eight and nine o'clock, his family circle and nearest relatives assembled around his bed, accompanied by their faithful domestics and his tenderly attached nurse. The calm remained unbroken save by the labouring breath and a chapter in Revelation being read.

About a quarter past eleven, he, whom they had so tenderly loved and honoured, was gently released, and doubtless admitted into the presence of that dear Saviour who, faithful to His own gracious promise, had kept him unto the end.

His remains were interred, by special permission, in the Friends' burying ground, on the following fifth-day; and the funeral was largely attended, both by his friends and many of his fellow-townsmen. A solemn meeting was held on the occasion.

APPENDIX.

LETTER ON MISSIONS,

BY GEORGE RICHARDSON.

Dear Friend,—My mind has long been burdened with an apprehension that our Religious Society is not coming forward as it ought to do, but has shrunk from its true line of service, in reference to an endeavour to promote the extension of the kingdom of our Lord Jesus Christ in heathen lands. In early times Friends went boldly forth, proclaiming the glad tidings of the Gospel of peace, but chiefly amongst professing Christians. Of late years, a few have been called out to travel extensively. James Backhouse and G. W. Walker laboured in New South Wales and parts adjacent, and in South Africa, for nearly nine years. Stephen Grellet and William Allen took many long journeys, as also did Daniel Wheeler, Thomas Shillitoe, J. J. Gurney, and others; and of later time, John and Martha Yeardley, and Robert Lindsey. But it is remarkable that a large proportion of the labours of Friends has been in the direction of serious inquirers amongst Christian professors, and very little among the heathen.

In the beginning of the Gospel, our Lord and His disciples went forth to gather "the lost sheep of the house of Israel;" but He was given also for "a light to lighten the Gentiles," and for salvation to the ends of the earth. We are taught, by the language of prophecy—That from the rising of the sun to the going down of the same, the Lord's name is to be great among the Gentiles, and in every place incense and a pure offering shall be offered to His name. "For my name shall be great among the heathen, saith the Lord of hosts." The kingdoms of this world are to become the kingdoms of our Lord and of His Christ.

Within the last fifty years, the attention of the Christian community, in England and North America especially, has been powerfully and usefully awakened to a just sense of the sunk and degraded condition of the

various heathen nations. The debasing superstitions connected with idolatry, the infanticide, the suttees, and the strangling of women on the death of their husbands, the cannibalism, the bloody and ferocious wars so common among the heathen, have claimed close and serious attention. Men have been raised up and called to labour in this field of service. Amongst the earliest, within our memory, were Claudius Buchanan and Henry Martyn, who called attention to the state of the population of India. Carey, Ward, and Marshman, at Serampore, laboured long and diligently to acquire a knowledge of the languages of India; Marshman, Morrison, and Milne, those of China. Groves went through Russia to Bagdad and Persia. How wonderful have been the results of these researches—how vast the fruit of their labours!

But have Friends, as a Religious Society, regarded these proceedings with that warm Christian interest which they might seem justly to claim from them? Have they not rather been looking askance at them? But why should it be so?

The Society of Friends have been occupying a useful position, both in England and America. They laboured long and hard for the benefit of the heathen population of Western Africa, that they might be relieved from the cruelties and miseries inflicted on them by the slave-trade, and successfully also for the abolition of West India slavery. They watched over the emancipated and their offspring, that the proper education of their children should not be wholly neglected. They also extended care, in this latter respect, to some on the coast of Western Africa.

In these operations, the Society generally took part, in the way of free contributions to a fund placed under the management of Friends in London, who were empowered to make grants for specific purposes, as the occasion from time to time appeared to call for them; which grants, in several cases, were entrusted to the care of agents abroad—missionaries or others—in whom the committee could confide, for appropriating them in accordance with the instructions.

Now we may observe that a large proportion of the labour of Friends has been directed to the improvement of the temporal condition of those who were the objects of solicitude; but surely we should go further, and seek to promote their spiritual and eternal welfare, and the diffusion of Gospel light amongst them. Christ's religion requires us to labour to turn the minds of men from darkness unto light, from the power of Satan unto God. "Ye are the light of the world," said our Lord; "but men do not light a candle and put it under a bed, or under a bushel."

Are we coming up to the spirit of this injunction with regard to heathen nations? I feel the more solicitous on this subject from a persuasion that there is a door open into a field of good promise, in which Friends may usefully encourage and help those who are already engaged in the good work, and that they may do this without the abandonment of any of our main, characteristic principles or testimonies, which, we believe, were given us to bear before the world, by Him through whose Divine power we were gathered as a people.

My mind has often been deeply interested in perusing the records* of the successful labours of pious and devoted men, who have gone out, under the patronage of the various Missionary Societies, to labour amongst the heathen for their conversion to Christianity. Brief and transient visits, though very useful for instruction and edification, are not all that is required for the conversion of heathen nations. A more permanent residence, and continuous effort, are needed, especially for the acquirement of a knowledge of the native languages. Many pious men have been raised up, and have gone forth in the love of Christ, as with their lives in their hands, and have sought a residence amongst savages and cannibals, and with wonderful success. Adoniram Judson, and his three excellent wives, (successively his fellow-labourers,) spent many years amongst the Burmans and the Karens, who resided in the villages situated amongst the jungles in the province of Pegu. The blessing which descended upon their self-denying labours, and those of their excellent successors, resulted in many thousand persons embracing Christianity. A large number of the natives became also teachers or preachers, several of them endued with talents for much usefulness amongst their brethren.

In New Zealand and the Feejee Islands, almost whole tribes of cannibals, through the labours of the missionaries, were induced to cast away their idols, forsake their superstitions, cease from their frequent, ferocious wars and other horrid customs, to become worshippers of the only true God, and sincere believers in the Lord Jesus Christ; and from barbarous cannibals became meek Christians, peaceful cultivators of the soil, or regular traders, furnishing exportable produce of great value and extent.

Similar changes took place in the Friendly Islands, where, about thirty years ago, there was not a Christian, and now, it is said, there is not a heathen. A chief over several tribes has become an humble, self-denying

* See a 5s. book, "The Gospel in Burmah," by Macleod Wylie; also, "The Southern World," by Robert Young, price 6s. 6d.

Christian; a judicious, intelligent, well-qualified preacher of the Gospel of life and salvation. These are highly important events, and may well encourage Friends, as a body, to move forward, and lend a hand of help to such parts of the work as they can aid, in accordance with their own conscientious convictions. The Society collectively may usefully contribute to promote the work, as to a large extent it does, by the support of the Bible Society, but more is required.

One valuable means of accelerating these highly important national changes appears to have been by the missionaries acquiring a knowledge of the native languages—forming alphabets—teaching the natives to read and write—then translating portions of Holy Scripture into their language, printing them, and freely and widely dispersing them amongst such as have acquired the power of reading. It has been observed that this process arrests the attention of the natives, and affords them great delight. They thereby quickly discover the superiority which educated men possess over others, and are led to seek and read with much avidity the portions of Holy Scripture thus placed in their hands. Thus their understandings become enlightened, and, by the operation of the Spirit of God, their hearts are softened and changed. Receiving the Scriptures of truth as of Divine origin, they bow submissively to their high authority, and become willingly subjected to the yoke of Christ.

I think it was said a few years ago, that in the island of Madagascar, during the period when the missionaries were allowed to labour, twelve thousand persons learned to read, and many of them to write. And so firmly had the doctrines of Christianity laid hold of their minds, that after being deprived of their instructors for many years, their heathen rulers have not been able to extirpate Christianity, even by a long-continued rigorous persecution. Several have laid down their lives for Christ's sake, boldly confessing their faith in His name.

Now, there is much in the above missionary operations in which Friends, as a body, may freely and cordially unite, and aid in the way of pecuniary grants for specified objects; say, in what relates to the employment of teachers, to enable the natives to read—in translating the Holy Scriptures into the native languages—in printing and widely and freely dispersing them. There are other branches of this great question in which Friends may freely aid, as they have done in the case of the Indians of North America, in supplying them with blankets to hide their nakedness. W. Penn said the superfluities of the vain world would clothe the naked one. Would it not be well that we should have a "*Friends' Association for*

aiding in the Diffusion of Gospel Light amongst the Heathen and other unenlightened Nations."

We should ever remember that our Lord Jesus Christ came "to give light to them that sit in darkness and the shadow of death; to guide their feet into the way of peace." We should strive for the extension of Christ's kingdom, and the exaltation of His dominion over a world that lieth in wickedness. I am persuaded that the Divine blessing would attend this work. It would tend to edification both at home and abroad, as there was a single eye to the glory of God and the salvation of men. That wisdom which is profitable to direct would be afforded. To many it would be a profitable occupation, both of money and of thought; and I am persuaded that many sincere-hearted Friends would feel relieved of a burden, be led to see more of Zion's King in His beauty, and be permitted, by living faith, to behold the land that is very far off, as a place of broad rivers and of streams, watering the garden of the Lord. We should be more fruitful in the field of offering, and more joyful in the house of prayer.

My letter has run to a great length, but my heart is warmed with a fresh feeling of the love of God to our perishing fellow-mortals of distant lands, with ardent desires for their help.

Thy sincere, Friend, G. R.

P.S.—It is probable that in case Friends, as a religious community, should heartily entertain a serious concern for the conversion of heathen nations, some of them may be drawn to take up their residence among the heathen. In such an event I am persuaded that the kind sympathy of their brethren would be excited for their help; and the funds of the proposed association would be applicable in their case.

Newcastle, 12*th of* 12*th month*, 1859.

YEARLY MEETING, 1861.

AN ADDRESS TO FRIENDS,

ON WHAT MAY BE DUE FROM THEM, TOWARDS COMMUNICATING THE KNOWLEDGE OF THE GOSPEL TO THE HEATHEN IN FOREIGN LANDS.

When we contemplate the blessings of which we are made partakers through the Gospel, the inquiry will often be induced—"What shall I render unto the Lord, for all his benefits towards me?" The more highly

we ourselves value these blessings, the more strongly shall we feel bound to promote their extension, not only to the ignorant and depraved around us, but to the heathen and the unenlightened in the dark places of the earth; remembering the words of the Lord Jesus, "That repentance and remission of sins should be preached in his name, among all nations," and His parting injunction, "Go ye into all the world, and preach the gospel to every creature."

Christianity is in its very nature diffusive. Witness the conduct of its earliest converts. No sooner did Andrew know Jesus as the Lamb of God, than he sought his brother Simon, and brought him to the Saviour. No sooner had Christ made Himself known to Philip, than Philip called Nathaniel, and said, "We have found him of whom Moses in the law, and the prophets did write." So great was the zeal of the Apostles to declare the glad tidings of the Gospel, that "daily in the temple and from house to house they ceased not to teach and preach Jesus Christ;" and when by persecution the early believers were scattered abroad, they "went everywhere preaching the word." Since the apostolic days, successive ages of the Christian church have afforded the same evidence; the same fervour of love has distinguished martyrs and confessors, and other faithful men, who, amid perils and persecutions, have zealously testified to others that Gospel of the grace of God, which they had found unspeakably precious to their own souls.

Thus also did our early Friends, when brought to the experience that Christ was all in all to them, diligently labour to bring others to the possession of the like blessed faith and hope. Their efforts to spread the truth as it is in Jesus were not limited to their own country, nor to professing Christians. They felt that all mankind were alike included within the sphere of redeeming love. How frequently and earnestly does George Fox, in his Epistles, exhort "to spread the truth *abroad;*" "to instruct and teach the Indians and Negroes, and all others, how that Christ by the grace of God tasted death for every man, and gave Himself a ransom for all, to be testified in due time." He reminds his captive Friends in Algiers, that the Gospel of salvation is to be preached to every creature under heaven—that "Whites and Blacks, Moors, Turks, Indians, Christians, Jews, and Gentiles," are all to be brought to the knowledge of the grace of God which is through Christ.

During the last half century, the labours of various bodies of Christians in the missionary field have been extensive, and in many instances have been evidently blessed by the Head of the church. In our own borders,

also, have we not bright examples of the expansiveness of the Gospel, in beloved brethren and sisters, who, both at home and abroad, have laboured abundantly in the ministry of the Word, on behalf of the ignorant, the criminal, and the enslaved?

Whilst thus referring to the labours of these devoted servants of Christ, may we not urge the inquiry—Does the love of the world, or the love of ease, or indifference to the salvation of our fellow-men, benumb our zeal in the service of Christ, for the conversion of sinners, and the evangelizing of the heathen?

We desire to encourage our members to individual faithfulness, and to a willing surrender of themselves to the service of their Lord. If the voice of the Spirit be distinctly heard, however gentle the call, or however humiliating the service, may there be the ready and cheerful response, "Here am I, send me."

How unspeakable the blessing of being permitted, whether by preaching, by teaching, by the circulation of the Holy Scriptures, or by any other means which the Lord may be pleased to appoint, to bring those who "are sitting in darkness, and in the shadow of death," to the light of the Gospel of Christ!

Those Scriptural views in regard to the nature of the worship of God, to the qualification for Gospel ministry, and to the authority of Christ in His church, which we have ever maintained, so far from offering an impediment in such a service, are peculiarly adapted to promote it. In like manner the full recognition of the peaceable nature of the Redeemer's kingdom—the rendering of a practical obedience, both in doing and suffering, to the injunction, "Love your enemies"—the faith which induces a simple reliance for success and safety, not on fleets and armies, nor on the arm of flesh, but upon the power and protection of that God who has promised to be ever with those who put their trust in Him—if firmly maintained by those who may be called into these fields of service, would tend to open their way, and greatly to enlarge their influence for good.

On considering how far we can, as a Society, aid the work by giving additional facilities to those who, under the preparing hand and constraining love of Christ, may be called to labour in foreign lands, some external arrangements appear to be desirable.

This service is not, we believe, by any means confined to ministers of the Gospel. Preaching the word is but one part of what we are to understand by missionary labour. Schoolmasters and Scripture readers,

combining with their more specified duties religious teaching and conversation, as well as instruction in the arts of civilized life, would also find an important place. To well-qualified Friends offering for these engagements, this meeting would extend its sympathy and encouragement. It does not, however, design to interfere in any way with the independent action of monthly or other meetings, in the liberation of ministers for the service of the Gospel.

It may probably be desirable hereafter to promote subscriptions for this special object, to be applicable, primarily, to assist the labours of our own members, with liberty to extend aid beyond the limits of our Society, in the diffusion of Gospel truth, by means not inconsistent with our Christian principles.

Without determining what special arrangements may be called for, in the arising and extension among us of a right concern on this important subject, we conclude to refer it for the present to the meeting for sufferings; and any Friend, feeling his mind attracted towards any department of foreign labour, is invited freely to seek both counsel and help from that meeting.

Encouraged by the promise that the time shall surely come, when "all the ends of the earth shall remember and return unto the Lord; and all kindreds of the nations shall worship before him; for the kingdom is the Lord's, and he is the governor among the nations," we commend the cause to the serious and prayerful consideration of Friends generally, and the work itself to the blessing of Him who alone can establish it, and prosper it to His own praise.

(Signed) JOSEPH THORP, Clerk.

MEETINGS FOR WORSHIP AND DISCIPLINE.

Outline of a Sermon delivered at Shields Monthly Meeting, 4th Month 13th, 1859, by G. Richardson.

I have felt it to be in accordance with my religious duty this morning to express my views of the importance and benefit to be derived from the diligent attendance of our monthly and quarterly meetings.

It is no uncommon thing, when we are about to be deprived of any of our privileges, that they are then most appreciated; and truly, that of meeting together in these our solemn assemblies, is one not to be lightly esteemed. It has been my lot to attend our monthly meetings with but little exception for a period of seventy years, and I can bear my testimony to the blessing of which I have been a partaker; and often at the close of the day, my heart has been filled with thankfulness in being permitted thus to assemble with my friends for the purpose of Divine worship.

In dwelling on this subject this morning I have remembered how in all ages of the world it has pleased the Most High to appoint that His people should meet together in holy convocation and in solemn assemblies, for their strength and instruction. In ancient days He chose Jerusalem as the place to which they should go up, and where His name should be glorified when they were gathered together.

The Psalmist described Jerusalem as "a city which is compact together, whither the tribes go up, the tribes of the Lord to the testimony of Israel, to give thanks unto the name of the Lord."

But I have mourned, my friends, this morning, to observe the diminished numbers that attend our monthly meetings. I have known, in days gone by, seventy Friends attend a monthly meeting from Newcastle alone: and now, even this day, how few (comparatively) are with us, though travelling is so much easier! I have longed that more might come up to meet together on these occasions, which I do believe have been blessed of the Lord to many. The Psalmist also declared, "The Lord hath chosen Zion, he hath desired it for his habitation: this is my rest for ever; here will I dwell, for I have desired it. I will abundantly bless her provision, and satisfy her poor with bread. I will also clothe her priests with salvation; and all her saints shall shout aloud for joy." And when far off in a distant land, how earnestly did His people long for Jerusalem; "If I forget thee, O Jerusalem, let my right hand forget her cunning, and let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

These times of holy convocation, when the chosen people assembled before the Lord of heaven and earth, were oftentimes of peculiar favour and sometimes of awful visitation. When His holy law was read in solemn assembly their hearts were sometimes bowed as in the dust, under the feeling of their many backslidings, and their neglect of His pure and righteous law. "The law of the Lord is perfect, converting the soul."

There are many among us who can also declare that in our solemn

assemblies, which it has been their privilege to attend, their hearts have been contrited, and their souls raised in thanksgiving as they have meditated thereon. The engagement of their heart has been like one of old, when he said, "Walk about Zion, count the towers thereof; mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following." They have been brought by their Lord and Saviour, as it were, out of darkness into His marvellous light. He hath fulfilled His promise—"Where two or three are gathered together in my name, there am I in the midst of them."

Oh! that we might all more and more grow in grace, and in true vital religion; obeying, from our heart, the first and great commandment—"Thou shalt love the Lord with all thy heart, with all thy mind, and with all thy strength;" and instead of having our heart and affections set on earthly things, have them fixed on Him who is the source and fountain of all good: then would we rejoice more and more in the assembling of ourselves together in these our monthly and quarterly meetings, which would prove to us indeed as holy convocations, in which the God of heaven would be glorified; and we should be enabled to draw nigh unto Him, through our Lord and Saviour Jesus Christ.

MEMORIAL OF THE LATE GEORGE RICHARDSON.

EXTRACTED FROM THE MINUTES OF THE NEWCASTLE BIBLE SOCIETY.

The Committee of the Newcastle Bible Society, specially summoned on account of the demise of their venerable and much revered Vice-President, Mr. George Richardson, desire to state the sense which they entertain of the loss which they and the Society have sustained. They do so, not so much in obedience to the inspired injunction—"Render, therefore, honour to whom honour is due,"—as from regard to the direction of the Apostle, "Be ye followers of them who, through faith and patience, inherit the promises."

Our late Vice-President was an Israelite indeed, in whom was no guile. He had a simplicity of aim which few of the disciples of the Lord Jesus attain unto. Of most of the world's great ones the saying is true, that they are great only at a distance; of our deceased friend, it may be said, that they who knew him most intimately esteemed him most highly. Few men bore so strongly as he, the impress of the Master's likeness. He seemed not to know what it was to be weary in well-doing. Personal interests were not suffered to intervene between him and the well-being of his fellow-creatures, or the glory of his Divine Master.

From early youth, he was a lover of the Bible. Not only were his leisure hours devoted to its study, but such fragments of time as could be, by singular watchfulness, culled even from the busiest period of the day, were spent in the perusal of it, or in meditating upon its contents.

He was one of the originators of this Society, and, to within the last two years, one of its most active promoters. For nearly fifty years he acted as its depositary. In the course of this time, about two hundred and fifty thousand copies of the Scriptures passed through his hands. He ordered the books, he unpacked them, and placed them in the depôt. He attended to their sale, and distributed them amongst the branch associations. He kept the accounts of the Society, and carried on its business

correspondence. He arranged the annual meetings of many of the district associations, and, whilst health and strength lasted, was never backward in attending them; in truth, during the whole fifty-two years of the existence of the Society, he has been the mainspring of its energy, the chief agent, under God, of its success. It need scarcely be added, that his only reward was the luxury of doing good, and that recompence which he has now gone to receive.

Next to his Saviour, his family, and that religious Society to which he was consciously attached, he loved the Bible Society, and to it, accordingly, he devoted that large measure of interest and effort which it has received from him. As increasing infirmities stole upon him, it was with manifest regret that he retired from the management of its affairs. He did not do so all at once, but only retreated a step at a time as necessity compelled him. At length, when laid upon that sick bed from which he was not to rise again, he saw that his task was done, and he then calmly and cheerfully resigned his much loved Bible Society into the hands of his Lord and Master.

The Committee, in contemplating the graces and labours of their departed friend, would adore the goodness of that Saviour, who so graciously imparted to him of His own fulness, and, by His Spirit, enabled him to bring forth so much good fruit.

They would wish also to convey to his bereaved family their warmest sympathies, praying that that void, which has been occasioned by his removal, may be made up by the manifested presence of the Lord Himself.

NOTICE OF THE LATE GEORGE RICHARDSON,

BY DR. BRUCE, SECRETARY OF NEWCASTLE BIBLE SOCIETY.

A PATRIARCH has passed away. Mr. George Richardson, one of the oldest and most respected of the inhabitants of Newcastle, died at his residence in Albion Street, a little before midnight, on Saturday last. Mr. Richardson was born at the Low Lights, North Shields, in the year 1773, and was consequently at the time of his decease nearly ninety years of age. He came to Newcastle in the year 1792, when he was apprenticed to the business (that of a grocer and leather dealer) which he carried on until his

sixtieth year. Having succeeded in establishing himself in a shop in the Flesh Market (now called the Cloth Market), he was in 1800 married to Miss Eleanor Watson, who was for nearly half a century the sharer of his joys and sorrows. It is now several years since Mr. Richardson retired from business, and he has devoted the whole of his time and energies ever since to the promotion of plans of public usefulness and private benevolence. Probably a more unselfish man never existed, nor one who was more untiring in his efforts to do good. Benevolence beamed in his countenance, and we have known school-girls look in at his shop window to enjoy the sight of his happy face. The spring of all his actions was love to that Master of whom that holy book, which he made his constant companion, told him so much. As was most fitting, the religious body (the Society of Friends) to whom he was attached, obtained the first place in his affections, and his best services. So early had he become imbued with religious feeling, and so early had he come to a decision upon the most momentous of all questions, that he was not more than twenty years of age when he was acknowledged as a minister by the Society. He exercised his office till the close of life. All his utterances were characterised by power and heavenly unction. In prayer he seemed to get within the veil. He was an ardent friend of the Bible Society. So thoroughly did he throw himself into the work of the Newcastle Society that he might with truth be said to be *the* Society. During his long connection with it as Depositary about two hundred and fifty thousand copies of the Scriptures passed through his hands. Even this fact gives but a feeble idea of his labours in connection with this great cause. The ordering of the books, their unpacking and re-issuing; the keeping of the complicated accounts, the arrangement of the business of committees, and the formation and visiting of branch associations are some of the items of duty to which for many years he diligently and cheerfully applied himself. So excellent was his method of business, and so delightful was the spirit which he uniformly breathed that the members of the Bible Committee always felt it to be a privilege to attend its meetings. He laboured most zealously and most successfully in the cause of negro emancipation. The cause of education early attracted his attention. Before British or National Schools were dreamed of, he was in the habit of spending his evenings in teaching classes of adults to read and write. When in October, 1809, it was resolved, instead of a public illumination in Newcastle on the occasion of King George the Third's entering his jubilee year, to found a school for the purpose of teaching the children of the poor to read the

Bible, the scheme had his cordial sympathy and support. For many years he was upon the Committee of the Royal Jubilee Schools, and gave his best efforts to promote their usefulness and efficiency. The fishing village of Cullercoats was the scene of his latest efforts in the cause of education. Here, previously, very little provision was made for the instruction of the young. Mr. Richardson, by dint of great perseverance, patience, and good nature, succeeded in establishing an excellent School in the place, and in rearing, by great personal exertion, a fitting building for it. The good results of these efforts have already appeared. The last public speech he ever delivered was made at the anniversary meeting of this school nearly three years ago. The sympathies of the audience were powerfully drawn forth by the earnest expressions of the venerable speaker, whom they even then feared they would not hear again. To the poor at large he was a constant friend. He was emphatically a friend to those that had no helper. The door of his office was frequently and for hours at a time literally besieged by necessitous persons seeking his help. His bounty was not indiscriminately given. He spared no pains in visiting the poor in their own houses to ascertain their real state, and to give them that counsel, as well as relief, which they needed. After advancing age rendered such a task positively unsafe, he might be seen clambering the dark and dirty stairs leading to the tenements of the poor, unwilling to forego the luxury of personally doing good. Mr. Richardson was a true friend. He did not fail, in kindness and humility, to tell his friends of their faults; and seldom it may be supposed without effect. One of the last labours in which he engaged was the work of exciting the Society of Friends to take more active measures than they had hitherto done in disseminating the Gospel at home and abroad. Very many letters, breathing an earnest missionary spirit, he wrote to such members of the Society as he thought could help forward his object. His efforts have already borne fruit, and his death will probably speak even more powerfully and successfully than his pen did.

For nearly two years and a half Mr. Richardson has been confined to a sick-bed. An attack of bronchitis, brought on by exposure when paying a visit of kindness and charity to a dying youth, was the immediate cause of his long confinement and final illness. During the whole of that time he resigned himself passively into the hands of his Master. Not the slightest symptom of impatience ever escaped him. He wished to be as his Master wished him to be; to do, to suffer whatever was His will. He was too humble a man to speak much of himself; when the subject of the

great future was referred to, he briefly but with decision spoke of the strong hope which he enjoyed. His whole life was a testimony to the reality of his faith—the heavenliness of his disposition—and his untiring and complete devotedness to the highest and holiest of all causes. His latter end was peace. "Blessed are the dead which die in the Lord."

The mortal remains of our much loved townsman will be carried to their burial in the Friends' burial ground, in Pilgrim Street, on Thursday next, at a quarter before eleven o'clock. It is understood that after the interment a meeting for worship will be held in the contiguous chapel.

August 11*th*, 1862.

N.B.—At the risk of some repetition, the Editors are induced to give this brief, but graphic sketch of their beloved father, from the pen of a valued co-worker in the Bible Society, in the belief that it will interest the readers of the Journal.

CHRONOLOGICAL INDEX OF G. R.'S TRAVELS IN THE WORK OF THE MINISTRY.

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